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जातोऽप्यल्पपरिच्छदे । क्षोणिभृज्जो सामान्यगात्रे कुले
निःशेषावनिचक्रपालिपदवीं लब्ध्वा प्रतापोन्नतः
मद्विद्याधरवृद्धसान्दितपदः श्रीकंसराजोऽभव-
द्देवं त्वच्चरणाम्बुरुहप्रणतिजः सोऽयं प्रसादेदया
लघु लघु भूरि-लघु भूरि च.

verse 12

Hari Vamsa Vishnu Parva - 93rd adhyaya 6th verse refers
to the stage of Rama epic scenes in Bhatyamma's city.

The Canara Industrial & Banking Syndicate
~~13/14, Veeranna Line Beach, G.T. Madras.~~
149, Anna Pillai St

Ramanuja and Madhva believe svapnapraina to be real - स्वप्नादिज्ञानं तु सत्यमेव। तत्तदुरूपानुभाव्यतया तत्तत्कालावसानान् स्थादीन् परमपुरुषः सृजतीति श्रुत्यावगम्यते यतीन्द्रमतदीपिका 1/2.15

The cognition of dream etc is also real. From the श्रुति we understand that the supreme person creates chariots etc for a certain time of further experience of the particular individual self (in accordance with its special merit & demerit)

and the dreaming person perceives chariots etc and others. Br. Up. IV. III 10 There are no chariots in that state, no horses, no roads; then he creates chariots, horses, and roads; there are no delights, no joys, no bliss; then he creates delights, joys and bliss. There are no tanks, no lakes, no rivers; then he creates tanks, lakes and rivers. Further the matter. - स्वप्नेन शारीरमभिप्रहत्य आसुप्तः सुप्तानभिचाकशीति। ... स्वप्नाने उच्चावचमीयमानः रूपाणि देवः कुरुते बहूनि। उतेव स्त्रीभिः सह मोदमानः जक्षदुतेवापि भयानि पश्यन्

न तत्र रथा न रथयोगा न पथः सृजते न तत्र रथा न पंथानो भवंत्यथ न तत्रानंदा मुदः प्रमुदो भवंत्यथानंदान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवंत्यो भवंत्यथ वेशान्ताः पुष्करिण्यः स्रवंतीः सृजते स हि कर्ता।

"Simulations involve intuitional practice of putting yourself in another place thus talking with the tongues. Simulations of delirium are declared as proof that the normal man can gain temporary access to domains hitherto forbidden the human mind. These simulations can be called experimental dreams :: the interaction of lyrical acting - has been brought into play in order to illumine the problem of the interpenetration of the rational and irrational worlds; :: the variability the provocations, the moments of liberation do not find themselves subjected to the will of the poet, but rely considerably on the automatism of the recitation and on reactions created by reason of the logic of the recital itself. thus all the matrix is superimposed on the logical plot of the poet refrits with all the docility that his habits, his sensorial & literary lies will permit."

Izara p 18 - surrealism.

The drift of surrealism has always & chiefly been towards a special and emphatic crisis in consciousness. the surrealist attempts to explore the realm of the subconscious to examine it, not with the eye of the scientist or doctor, but with the eye of the poet & artist without recourse to the logic of everyday reality; thoughts & dreams almost universally

perate as a sequence of moving images, usually in monochrome, with occasional flashes of colour, captions and sound; ... tentative forecasts into the future.' P. 65.

Indian phil. has long taught that dream & reality are similar and unreal. In the yoga of the Dream State it's written 'The initial comprehending of the dream referred to reaching to maintain unbroken continuity of consciousness throughout both the waking state & the dream state. — All things are of the substance of dreams & thus must realise their true nature as Māyā.' "An assumption of the existence of the subconscious is necessary & legitimate & the possess manifold proof of the existence of the subconscious.' The poet has come into being to overcome the depressing idea of an irreparable divorce between action & dream.' Wise Andre Breton. Dali writes — Surrealism attempts to deliver the subconscious from the principle of reality, thus finding a source of splendid & delirious images.

Salvador Dali states that 'Realism, practical & rational, includes all the sordid mechanisms of logic & mental passions. Pleasure includes our world of subconscious desires, dreams, irrationality, & imagination.

Breton describes their simulation of delirium as proof that the normal man can gain temporary access to domain hitherto forbidden the human mind.

Shakespeare's Midsummer Night's dream is really no dream — there are only a few fairies who create some false impressions or phantoms and the title is a misnomer. In Othello Act III Sc IV. lines 416 Shakespeare remarks — There are a kind of men so loose of soul

That in their sleeps will mutter their affairs;
One of this kind is Cassio;
In sleep I heard him say, 'Sweet Desdemona,
Let us be wary, let us hide our loves'.

Iago thus works upon the believing mind of Othello and makes him suspect Desdemona's fidelity to him.

In India dreams are always considered to be indicative of future good or bad things. Dreams especially those dreamt early in the morning will certainly come true.

In the Kadambari & the Harsa Charita Bana tells us that the birth of Pundarika, Chandra Pida or Vasavadatta or Prabhakaravardhana Harshavardhana & Rajyasri was predicted in dream. Trijata's dream in Sundarakanda is very famous. स्वप्न or स्वप्नवासवदत्ता

गरुड़ should be noted in this connection. The
गरुड़पुराण describes a dream of Bhaumanti in
which the dreamer that a गरुड़ eats up 100
serpents.

From surrealism by Julien Levy

"Surrealism attempts to discover & explore the more
real than real world behind the real" meaning which
is expansive behind the tangible fact; to revivify
mythology, fetishism, parable, proverb, & Metaphor; to
exploit the mechanisms of inspiration; to intensify
experience

The artist finds a way of return from the world of phantasy
back to reality; with his special gifts, he moulds his
fantasies into a new kind of reality, & men recognize their
justification as valuable effections of actual life.

The function of the poet or artist is to communicate
the immaculate primary concepts. He cannot attempt to
explain his intuition, but by means of the appropriate,
penetrate & poignant symbol, he arouses a corresponding
intuition in others. Prophets have used the method of parable,
the first metaphor of the first poet was a surrealist
invention.

The subconscious has a symbolic language that
is truly an universal language, for it does not depend

or special habitude or state of culture or intelligence but speaks with the vocabulary of the great vital constants, sexual instinct, feeling of death, physical notion of energy or space, — these vital constants are universally echoed in every human. To understand an aesthetic pleasure, training in appreciation is necessary, cultural and intellectual preparation. For surrealism the only requisite is a receptive & intuitive human being." Dali.

The surrealists often deliberately propose to shock and surprise, so that you may be deprived of all preconceived standards & open to new impressions. They intend to shock, as the sapbreaker might pare the skin off his finger-tips so that his supersensitised bared flesh might the better feel the tumbles fall; to shock as the bull-fighter first bares the nerves of his audience by the wilful shedding of blood & disembowelling of defenceless horses, so that the supersensitized public might the better respond to the grace & agility of subsequent performance. As habit have too often overcome the original intensity of living. Unfortunately, unless people are startled, they frequently fail to devote their attention to anything as a subtle work of art, which must be understood through contemplation. The surrealist fight is against apathy, not against incomprehension.

The two states of dream & reality resolve into a sort of absolute reality, surreality.

As the dream is more concretely realised, reality must begin to assume, more & more, the dreamed aspect.

Could Bhāsa's स्वप्न in स्वप्न & नाटक be compared with the experimental dreaming of Tzara as described in pages of surrealism?

The छान्दोग्योप (V. 2.8-9) says that when a man is engaged in the performance of solemn sacrifice for securing some object & sees a woman in a dream he will be successful. Similarly in Aitareya Āraṇyaka III. 2.4. mentions the sight of approaching death, one of which is to see in a dream a dark person with a black teeth. (स यदि स्त्रियं पश्येत् समृद्धं कर्मेति विद्यात् तदेष श्लोकः - यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति। समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने। छान्दोग्य - V. 2.8-9; न स्त्रियमिव जीविष्यतीति विद्यात् - अथ स्वप्नः - पुरुषं कृष्णं कृष्णदन्तं पश्यति स आगन्ता हन्ति - तैत्त - आर III. 2.4. T.V. Kane.

मम पादौ स्वप्ने हस्तिनासाद्यमानस्येव तत्र तत्रैव पततः Avimāraka II. Praveśaka.

यथा ऋणो यथा शफं यथा ऋणं संनयामसि। एवा दुष्वप्न्यं सर्वमप्रचेतसि संनयामस्येनदूसो न ऋतयः सु ऋतयो न ऋतयः ऋग्वेद VIII. 47-17. Liability to pay off one's debt revolved even then.' Yet we drive away the evil effects of bad dreams as we pay off debts.

Sight of a woman auspicious in a dream

The theory that dreams dreamt last before dawn come true is a widely spread view in classical lit of Greeks & Romans - Ovid Heroides XIX 195, 196, Horace Sat I. 10. 11. 32, 33, Moschus, Idyll. ii. 2, Inferno XXXVI, 7, Purgatorio IX, 13-18; it is also an accepted fact in English folklore. Some Indian Kavis believe that a dream in the first watch of the night takes a year to come true, one in the second watch six months, one in the last 2 ghaṭikā within 10 days, while if the dream occurs at sunrise, immediate fulfilment with result: Kr. M. Pawar Kathā Vol VIII

(गणपति) Ganapati Cult.

In the Valabhi copper-plate गणपति in installation is considered auspicious

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपश्रवस्तमं ज्येष्ठराजं
ब्रह्मणां ब्रह्मणस्पत आनः शृण्वन्नूतिभिः सीद सादनम् - might
be the earliest reference to गणपति, in our literature,
but the reference is too general - it might be to
ब्रह्मा or ब्रह्मणस्पति and not to our modern Ganapati
at all. Similarly the story of Ganapati's writing the
महाभारत to Vyāsa's dictation is also definitely not
down as an interpolation by modern scholars. The
Ganeshapurāṇa must have definitely been a late
Ganeshapurāṇa. The मन्त्र एकदन्ताय विद्महे वक्रतुण्डाय धीमहि,
तन्नो दन्ती प्रचोदयात् must have been, at any rate,
later than Kālidāsa. Even the Vināyaka Śānti in
yājñavalkyasmṛti might have been later than
Kālidāsa. Kālidāsa does not refer to Ganapati
at all in his epics, or dramas or lyrics. It looks as
though Kālidāsa knew only of one god for his
and that was Kumāra. Bhāravi in his Kirātārjuni-
ya does not refer to him; he makes Subrahmanya
lead the attack of the gaṇas against Arjuna; his
Subrahmanya tries to entrance the gaṇas when
Śiva appears on the scene himself. Perhaps Bāṇa
was the earliest to refer to Ganapati; in his Bhavana

acharya's description in Vicchavina III he declares Ganapati to be विघ्ननिवारक and presiding deity of विद्या. One of Bāṇa's paternal cousins was named Ganapati. After Bāṇa, the references are increasing:—

Nāgānanda... विनायकाहितप्रीति... वपुरिव रौद्रं ...

Bhavabhūti: "वैनायकयात्रिकं वो बहुविघ्नतयः पोतु

चौलाखव्य।

Māgha I- विदग्धकौतूहलचित्तदंतपत्रविधित्सया नूनमनेन मानिना नगात् वैनायकमेकमुद्धृतं विक्षणमथापि पुत्र-प्रीतिः

By the way, it should be noted that Māgha records a different tradition than the one usually in vogue about Ganapati's becoming एकदंत— the tusk was knocked off by Rāvaṇa to prepare artistic decorations for his sweet-hearts.

In the Purāṇas, the references to him are as follows:

In the Liṅga Purāṇa, the story of his origin is as follows. Asuras & Rakṣasas performed sacrifices & other acts of Kathe & received several boons from Śiva. Protected by these boons, they began to fight against Devas & defeat them. Indra & other gods afflicted by the defeats, complained about their hard lot to Śiva and prayed to him that he should create a being who would be the lord of obstacles & throw the obstacles in the way of the Asuras & Rakṣasas in their attempts to perform acts of merit, & thus

render them unfit to receive any more boons from God Siva yielded to his request & willed that a son be born to him, Once of his अंशों took shape in the form of a handsome being and was delivered out of the womb of Pārvati. Then Siva named विघ्नेश्वर & advised him to hinder असुरs & other wicked people from performing sacrifices, but to render all assistance to Devas.

The Śivapurāṇa gives the account thus: In the चैत्रतीर्थ जया & विजया, 2 सखीs of Pārvati suggested to her that though she had Nandi, Bhṛṅgi & others as her attendants as her own servants, still it would be better for her if she had a person as her own servant. Pārvati took the advice; one day while she was bathing, Siva not knowing where she then was, walked into the place. Pārvati then fully realised the value of her friends' advice, & resolved upon creating a faithful servant. She took a little of the dirt of her skin & created out of it a lovely being & ordered him to keep strict guard at her gate. Once Siva himself happened to come there but found his way barred by this new gatekeeper. Siva's entreaties were ineffective; he then decided upon forcing his entry somehow. The new द्वारपालक advancing fered to Siva a few cuts with a cane & drove him out. Incensed at the behaviour of this insignificant servant of his consort he ordered his भृत्य-गणs to kill him. In the fight heavy losses were routed by Gaṇapati. Then विष्णु, सुरगणs & others tried on behalf of Siva but with no better success. Pārvati saw that her son was fighting single-handed & sent 2 minor गणs to his help. They drew towards themselves by

their mysterious power all the missiles aimed at [illegible] & protected him from injury. Finding thus that no direct result methods of attack succeeded as against [illegible], [illegible] thought of suggesting strategy & with the aid of his [illegible] he caused confusion. Thereupon the 2 minor goddesses, finding their presence no longer of use, returned to Pārvati. It then became easy for Śiva to cut off the head of [illegible]. News of this destruction of her son was conveyed to Pārvati by Nārada. She became so angry that she created a thousand fighting goddesses to bring trouble on all those who took part in the destruction of her beloved [illegible]. These goddesses attacked the gods & they became miserable. To rescue the gods, Nārada prayed to Pārvati who promised to restore peace if her son was revived. Śiva at once ordered the gods to proceed to the north & bring the head of the first living being they met so that it could be fixed on to the beheaded body. They came across an elephant with only one tusk and did as ordered. [illegible] thereupon apologised to [illegible] & the gods for his past impertinence & bowed in deep reverence to his divine father. [illegible] highly pleased, conferred upon him the command ship of his own demonhosts & accordingly him Gaṇapati.

The story as narrated in the Vāmana, Matsya, & Skanda is different. It is summarised thus: The immortals, on observing that whatever action, good or bad, they commenced, no difficulty occurred to them; they consulted & desired that it would be desirable to have obstacles if they started doing bad actions. They proceeded to Rudra in Kailāsa & addressed him: requesting him to create obstacles which could effectively check their performance of bad

-tions. शिव looked at Pārvatī and the splendour of her countenance representing the शोकाहा portion of his body sprang out as a youth. उमा, incensed at his exceeding loveliness, cursed him to become ugly by possessing an elephant's head and a huge belly; शिव then said to his son: Thou shalt be named गणेश, विनायक, विघ्नराज; thou shalt be the गणनायक; success or disappointment shall proceed from thee; amongst gods, in sacrifice, or in all affairs, thy influence shall always be felt. Everyone shall worship thee first, otherwise his prayers will be in vain.

In the Matsya purāṇa it is said that this figure was formed with the head of an elephant, while another tradition has it that one day while Pārvatī was bathing, Pārvatī formed the oil, ointment or impurity that came from her body into a the figure of a man to which she gave life by sprinkling it with the water of Ganges.

In the following passage of Skandapurāṇa, Gaṇeśa is born of Pārvatī only. Formerly during the twilight that intervened between युग and कलियुग, women, barbarians, Śūdras and other orders of sin, obtained entrance into heaven by visiting the celebrated temple of Somnath, sacrifices, ascetic practices, charitable gifts, and all the other prescribed ordinances ceased and men thronged only to शिव's temple. Hence old organs, skilled in the Vedas or otherwise, women and Śūdras ascended to heaven, until at length, it became over crowded. Indra sought Śiva's protection and prayed to him: By thy favour, we are almost expelled from our homes; Dharma-rāja remains silent in astonishment; hells are depopulated, their sins have been remitted. शिव replied that he could not nullify his own intention and boon, but suggested that इन्द्र

could contrive some means to meet their desire. At their request Pārvatī gently rubbed her body & produced a wondrous being with four arms & head of an elephant. Men could be deluded by this new god and could be made to forget Somnath. The gods were delighted. Pārvatī instructed the god to allure people by creating beautiful wives, children, and wealth by which the mind of the people could be kept away from Somnath. He was then married to Siddhi & Buddhi & was made the giver of victory, the opposer of obstacles.

The मुद्गलपुराण has a version of his avatar. शिव tells विघ्नेश about his birth: In company with Pārvatī I went to the Himalaya to enjoy. A female elephant ~~[illegible]~~ to make herself happy with her mate pleased them. This excited our passion and we also assumed the shape of elephants & enjoyed and the result was you were born.

In the Brahmavaivarta Purāṇa, it is stated that गणेश was Kṛiṣṇa himself originally in human form. शनि went to him while a child. The head of the child in consequence was separated & went away to गोलोक. The elephant पार्वती had then a son in the forest. His head was removed & fixed. He is sometimes identified with Brahmaṇaspati or Bṛihaspati. Mair says 'Lists of words apparently subsisting on a general principle of classification or having the same sense were drawn up. These lists formed gaṇas which were appreciated. Gaṇapati the lord of the gaṇas was a name of Bṛihaspati. It was originally recognised as knowledge itself. It was Brahma. It was the vāca. Prātiśākhyas give gaṇas. Yāska's Nirukta is a collection of such gaṇas.' The ब्रह्मवैवर्त पुराण narrates another story by which Paraśurāma hurled his परशु against him and deprived him of his left tusk, though sculptures represent him with the right tusk.

Brahmavaivartha purana explains the significance of some of the names peculiar in an artificial manner thus. ग stands for wisdom & ण for मोक्ष. पति or lord of these is गणेश परब्रह्म. एक in एकदंत indicates the all Supreme Being & दंत is indicative of strength. Ekadanta thus denotes the all-powerful Supreme Being. In the word हेरम्ब, ह means weakness & रंब represents protection afforded to them: hence it means protection afforded to the weak. By eating the food & cakes offered by विघ्नेश्वर शिव, the belly of गणेश became dilated & hence lambodara. His ears, weight & pro are emblematic of the winnowing away of the obstacles of devotees & are also indicative of wisdom. Because he was born to Pārvati before गुह, he is called गुहाग्रज. The मविष्योत्तर पुराण says that since he leads the food in the path of righteousness, he is called विनायक. Another explanation in वामन पुराण of this word is that he was born without a नायक & so was known as विनायक.

Every village in South India has an image of विघ्नेश्वर with a without a temple. Maybe, temples of Skanda are not as numerous. At the entrance of villages & forts, below peepul trees on the right side of the entrance, in शिव temples, in the niche which is at the commencement of the innermost प्राकार circuit in the temples of विष्णु as well as शिव & also in separate shrines specially constructed in शिव temples in South West Corner, the figure of विघ्नेश्वर is invariably to be seen.

In the रूपमण्डन it is stated that in a temple, dedicated to गणेश, there should be on the left of the image of this deity the

figure of गजकर्ण; on the right, of सिद्धि; to the north of गौरी; to the east of बुद्धि; to the S.E बालचंद्र (फालचन्द्र another reading) to the south, सरस्वती; to the west कुबेर; and at the back, of धूम्रक. Each of the four faces of the shrine should have a pair of द्वारपालs; those at the east face are named अविघ्न + विघ्नराज; at the south face सुचक्र + बलवान; at the west face, गजकर्ण, + गोकर्ण; + at the north face, सुसौम्य + शुभदायक. All these images are to be ferocious in nature + should possess terrific look; one of their hands should be in the Tarjani pose, and the other should carry a danda; + the other two hands should in the case of अविघ्न + विघ्नराज carry the परशु + पद्म; in the case of सुचक्र + बलवान, the खड्ग + खेटक; + both in the case of सुसौम्य + शुभदायक, the पद्म + अंकुश.

विघ्नेश्वर should be represented as sitting or standing. The seat may be a पद्मासन or a throne, or rock-a lion. If the figure is standing, it should have a few bend in the body so as to be of the द्विभंग or त्रिभंग type. The standing image of गणपति may also be of the समभंग type without any bend whatsoever. In the case of the sitting image, the rule laid down is that it should have its left leg folded + resting on a seat, while the right leg has to be crossed so as to rest on the left on the left thigh; and however to the sculptor generally making the belly a little too big, the legs cannot be shown to cross each other in front. Therefore they simply show the right leg as bent + make it rest vertically on a seat.

The trunk of the elephant-head of this god may be shown as turned towards the left or right. Generally however,

it is turned towards the left; and in rare cases do we meet with figures with proboscis turned towards the right. A Ganesa turned to the right is known in Tamil as Valamburi Vinayaka; and the same god with the trunk turned to the left is called इडम्बुरि विनायक. विघ्नेश्वर is figured in most cases with only two arms; the Agamas, however, prescribe 3 eyes to him in certain peculiar aspects; his image may have 4, 6, 8, 10 or even 16 arms, but the majority of such images have only 4 arms. The belly of this god has to be very capacious. On the chest has to be shown a snake in the form of a Yajnopavita; another snake should serve as a better form round the belly; the following Puranic story narrates the interesting manner of how he came to possess the magnificent. विघ्नेश्वर received from a number of devotees innumerable modakas or cakes & put them all into his elastic stomach. Mounted on his mouse, he started home; the poor overburdened mouse almost croaked under the heavy weight; a large snake was on the way; in terror, the mouse tripped and the rider fell down; his inflated body burst, and the cakes scattered pell-mell on the floor. The patient god pricked them all up, put them once again into his burst belly & tied round it for security the very snake which caused him so much damage. The moon in company with his 27 consorts, saw all that took place on the earth below & burst out in loud laughter quite audible to Ganesa. The enraged god plucked out a tusk and hurled it at the moon. It hit him so hard that he before to lose his lustre rapidly. The nights became pitch dark, & the gods therefore approached him with prayers & implored him to pardon the offender & to restore to him his light. Pleased with the praises of the gods, विघ्नेश्वर modified his curse a bit, into periodic waning & waxing for the moon.

The शिव महापुराण narrates the story of his marriage thus: When गणपति & सुब्रह्मण्य attained marriageable age, Pārvatī & शिव consulted each other as to which of them should be married first; it was resolved that he who successfully circumambulated the earth first, should have his marriage celebrated first. Subrahmaṇya began the race, got ready his peacock-vehicle & started on his trip round the earth. But Gaṇeśa was indifferent at the time & utterly unmindful of his brother's lead in advance in the race, for he felt sure that he himself would in any case come out successful. As soon as सुब्रह्मण्य was out of sight, Gaṇeśa came near to his parents & circumambulated them, & quoted a Vedic text to say that if a son made प्रदक्षिणा round his parents, he obtained the merit of having circumambulated the earth. The parents were highly pleased with the wisdom of Gaṇeśa & married to him 2 fair damsels named Buddhi & Siddhi. To the former was born a son named Kṣema, & to the latter a son Lābha. When all this had taken place, Subrahmaṇya returned, and demanded the prize promised by his parents. He was then informed how the prize in the race had been won by Gaṇeśa, and was asked to wait for his own turn to come in the matter of marriage. Feeling disappointed & angry, the latter retired to Mt Krauñcha to do penance there & live a life of celibacy. Kālidāsa might have had this story in mind when he mentioned in the IV act of the Vikramorvaśīya that Kumāra was forbidden for women. But the southern temples mention Valli & Devayāni as his two wives. Anusasana 25-5 [illegible] 24th verse [illegible] देवास्तथा स्त्रियश्चैव भूतगणेश्वराः। नन्दीश्वरो महाकालो ग्रामणीर्वृषभध्वजः। ईश्वराः सर्वलोकानां गणेश्वर विनायकः। स्कन्दश्चैव रुद्रा गणाश्चैव योगभूतगणास्तथा etc refer to some Gaṇas only

Mythic

Acc. to Agni Purāṇa 238 adhyāya 2nd stoka - दुर्गतीर्थः हरिः शंभुर्गणेशकार्येषु नामतः, mention how a King should start a battle after worshipping Hari, Sambhu, Vināyaka & other gods. For seven days before starting on an invasion, the King is to engage in the worship of & make offerings to various gods, first to Gaṇapati, then to all दिक्पालs, the planets, अश्विनौ, विष्णु, & Śiva & the village in the capital.

The Rājadharmakāṇḍa & Rājanīti prakāśa quote verses from Brahmapurāṇa to the effect that the King is to celebrate in one or more of his months from चैत्र festivals (devayātrās) in honour of various deities like, Brahma, Gaṇeśa, Vināyaka, Nāgas, Skanda, Ādityas, Indra, Rudra, मातृदेवताः like दुर्गा, पृथ्वी, विश्वकर्मन्, विष्णु, कामदेव, शिव, चंद्र respectively on the tithis from 1st to the 15th.
From Viśvanāthayati vs Hariḥ Deśika.

Shrines of Gaṇeśa are numerous in Kerala, Maharāṣṭra, Bengal - in the South West, Western & Eastern Parts of India. The Sanskrit word गण is derived from the hypothetical root √gar to compute, hold or come together - Pali-Eng. Dict P.T.S. 1921; to draw together, approach, assemble, (J. Gray: Ind. Aryan 1903 Kegan Paul, ~~to draw together, approach, assembly~~ Trench Trubner 1897, √gama > gṛṇa > gaṇa. cf gṛṇa > PKT - gaṇa)
The word गण & many compounds & derivatives from it are however well known in Brahmanic, Buddhist & Jain literature. Refer Majumdar. Corporate Life in Ancient India 2nd ed. 1922. p. 25). Note 1.

We find proofs that starting from the general sense of multitude or a group (Bṛhadāraṇyaka with शांकरभाष्य on I.4.12 gives a different meaning), the meaning of गण was more & more specialised. The interpretations which found acceptance with गणपति are esoteric or symbolic & not historic.

Inscriptions & coins attest to the existence in Ancient India of cities, independent Corporations, & tribes not ruled by kings, but having republican or rather oligarchical form of Govt. Some gaṇas used to elect their chiefs. (B.A. Thomas J.R.A.S. 1944 p. 413-414). Some gaṇas, cf. the यौधेयाः issued coins; an era was maintained by some. cf. the गण काल: The Anguttara lit also knows of these gaṇas or federations of communities. The Gṛhya sūtras, (Āśvalāyana, पारस्कर, आपस्तम्ब & गोभिल), धर्मसूत्र & धर्मशास्त्र contain frequent allusions to गण + पूग (R.C. Majumdar p. 142)

Some scholars think that there are clear evidences in the Dharmasūtras & याज्ञवल्क्य & नारदस्मृति that the words were used sometimes synonymously, & the general sense of these terms is a Corporation; but they were also used technically, meaning a Corporation of the inhabitants of a town or a village (R.C. Majumdar p. 138-142 & 23 ff). The Buddhist lits expressly refer to पूग as a Corporation with executive authority, while गण, गणिन, गणाचार्य + गणराज (Jacobi Kalpa sūtra SBE. XXII p. 65) were familiar terms known to the Buddhists & Jainas. In Buddhist writings गण denotes a group, a class or a corporation sometimes intermediate between the संघ & individual monk (R.C. Majumdar). Among the Jainas also, the word has technical meaning. Acc. to the अभिधानराजेंद्र, गण is परस्परसापेक्षाणां अनेककुलानां साधूनां समुदायः i.e. a group of sādhus of different successions standing in relation to one another, and according to Prof. Jacobi the 'school which is derived from one teacher.' The Jaina Kalpa sūtra further refers to a league of nine Licchavis, nine Mallakis and 18 गणराजाः (Confederate kings) of Kāśi Kosala. (R.C. Majumdar)

The term गण is also used in another rarer but somewhat specialised sense. Describing the victorious campaigns of Raghu against various peoples, Kālidāsa tells him in the point when he invaded the Himālaya range, where तत्र जन्यं रघोर्घोरं पर्वतीयैर्गणैरभूत् Mallināthā explains गणैः कु उत्सवसंकेताख्यैः सहायैः सह on the authority of महाभारत सभा 27.16- पौरवं मुखिं निर्जित्य दस्यून् पर्वतवासिनः गणानुत्सवसंकेतान् जयत्सह पाण्डुना [illegible]

नीरायण पण्डित quote the same passage with another qualifying epithet संघौ. In his victorious campaigns in the western quarter, Nakula vanquished a number of people including उत्सवसंकेतान् (सभा 32). With the tribal name उत्सवसंकेत compare one may be made of another S. Indian name the Dhrajingutsava Bhiṣmaka mentioned both in Mahābhārata & Padmapurāṇa III. 6. The Commentator of the Mahābhārata, Nilakaṇṭha has explained the name as follows: उत्सवसंकेतान् स्त्रीपुंसयोः परस्परप्रीतिरेव रत्यर्थं संकेतः न तु दाम्पत्यव्यवस्था परदारानिव यत्रास्तीत्यर्थः. (Compare Rāmavita - एवं कृतपरस्परपरिग्रहयोः दूतीप्रत्ययः समागमः। स तु देवताभिगमने यात्रायामुद्यानक्रीडायां जलावतरणे विवाहे यज्ञवामनोत्सव-वेश्याग्युत्पाते चौरविभ्रमे जनपदस्य चक्रारोहणे प्रेक्षाव्यापारेषु तेषु तेषु कार्येषु विवाहे लोभ्रमीयाः।) It is however possible to suggest another and perhaps a better interpretation as follows: उत्सवे संकेतो येषां ते. संकेत is an appointed or prearranged meeting place for lovers. People for whom the fairs or the festivals furnished such rendezvous were probably called उत्सवसंकेताः par excellence.

Probably Gaṇeśa worship arose in North or North western India which forms the habitat of the elephant. But subsequently it spread elsewhere & Gaṇeśa images are found present in Orissa, Eastern Deccan coast or in Maharashtra & Travancore. Something to be connected with agriculture & harvest, but to suggest that his elephant headed trunk suggest a farmer carrying on his head a load of grass, sheaf particularly when the lower or broad ears drip to offer & thus if he winnowing baskets, so essential at harvesting & the plough share be added to the lunda, one might see the elephant head, ears & tusks of Gaṇeśa, is pushing too far fantastic fancies to connect him with the astronomical origin for Gaṇeśa belongs in the zodiac signs is also absent.

In yātrā I 27-294 Gaṇeśa is mentioned for the first time where his worship is explained to an older Vināyaka Śānti: दक्षिणवरुणाः रुद्र II-14. an account is given of विनायकशान्ति, where Vināyaka or

a class of malevolent spirits are to be propitiated. In Yajnavalkya, these विनायकाः become one & identified with गणेश who only are said to remove obstacles by Rudra & Brahman. Apart from Yājña, Ganesa worship is spread to in modern times like Kāthāyana P. 11.14, where Ganesa & महादेवम् पूजा is prescribed. Varieties of गणपतयः are mentioned in शंकरदिग्विजय by आनंदगिरि & scholiast in texts quoted by Kane. Gaṇeśa & गणपति are derived from वैनायकसिद्धान्त. One of them follows the मत्स्यपुराण & allegiance of the elephant & other wild animals attract the attention of Indo-Greek & Indo-Parthian invaders who settled in N.W. India & minted their coins with Greek & Kharoṣṭhī legends.

Gaṇeśa-worship is met with as early as Liṅga worship. Gaṇeśa must always occupy a niche to the right of the sanctum while those to the back & the left are to be occupied by Kārttikeya & Devī respectively. Probably Kārttikeya being a soldier is entrusted with the protection of Śiva's rear while Gaṇeśa being the dashing son his father is always at the right side of Devī as Śiva's consort always occupies a position to his left. In sculpture too he often figures with the mātṛikas. In rock-cut Ellora Caves, which are referred to the latter half of the 8th cen, we have such groups as Kālā, Kālī, Ugrā Mātṛikās & गणेश. Another inscribed old relic of गणेश worship is found at Lohāriyāla, 22 miles N.W. of Jaipur. There is a column here, on top of which there are 4 images of गणपति facing four quarters. In the opening lines of inscription an obeisance is made to Vināyaka. It's date is 862 AD. Gaṇeśa figures in royal seals of independent princes are well known. The Kamauli copper-plate grants of Vaidyadeva were held together by a spoon-shaped metallic piece containing a small engraved figure of गणेश. In the Bṛihadīśvara temple at Tanjore built by Chola King Rājarāja I (11th cen AD) are different forms of dancing & seated Gaṇapatis within the main temple & surrounding shrines. A stone figure of Lakshmī Gaṇapati is found in the खोतीश्वर temple at Tenkāsi built in 1446 AD. The figure of गजवदनपति is found at Helebīḍu in Hoysaleśvara temple which was constructed in 1121 by Viṣṇu Vardhana. It is a very fine piece of sculpture, perfect in modelling as well as execution & pleasing in effect. G. N. Rao

Continued after about 30 pages

Daiva and Purusakāra

Aitareya from अतो

भग आसनियोर्वीमाधातत

More P. V. Kane.

In the Mahābhārata, the topic comes up for treatment in numerous places & is put in the mouth of several characters with diff. emphasis acc. to circumstances. In Ādi Pa. I. 246 247-89, 710; Salyā, 46, 16, 47. 36. 58, 14; Vana 179, 27-28; Udyoga 8, 52. 40. 32, 159, 4, 186. 18; Āśrama 10. 29. The emphasis is on दैव as all powerful, it being said that human effort is useless as against दैव. A golden mean is advocated in Ādi 123, 21; सभा 16, 12; उद्योग, 79, 5-6; शांति 56. 14. 15; सौप्तिक 2, 3; in cases of which it is said that worldly affairs require both. In certain other passages, it is recommended that effort is superior to दैव; e.g. that one's business is to make efforts & not to care for fate; e.g. in द्रोण, 152, 27; शांति 27, 32, 58, 13-14, 153. 50; Anuśāsana 6, 1 ff; सौप्तिक 2, 12-13 and 23-24.

I दैवं प्रज्ञा हि शोकेण को निवर्तितुमर्हति । विधातृविहितं मार्गं न कश्चिदति वर्तते ॥ आदि, I. 246-247; दैवं पुरुषकारेण को निवर्तितुमुत्सहेत् उद्योग. 186, 14 दैवमेव परं मन्ये पौरुषं तु निरर्थकं । सभा 47. 36 दैवं पुरुषकारेण को वंचयितुमर्हति । दैवमेव परं मन्ये पुरुषार्थो निरर्थकः । वनपर्व. 179. 27. [illegible] श्रीमन् where caught by Nāgara. न हि दिष्टमतिक्रान्तुं शक्यं भूतेन केनचित् । दिष्टमेव ध्रुवं मन्ये पौरुषं तु निरर्थकं - उद्योग - 40, 32.

II. दैवे पुरुषकारे च लोकोऽयं संप्रतिष्ठितः । आदि 123. 21; जयस्य हेतुः सिद्धेः हि कर्म दैवं च संश्रितं ॥ सभा. 16. 4; दैवे च मानुषे चैव संयुक्ते लोककारणं उद्योग, 79, 52. न त्युत्थानमृते दैवं सहायार्थं प्रसाधयेत् । साधारणं द्वयं ह्येतत् दैवमुत्थानमेव च । शांति पर्व 56. 14; न हि दैवेन सिध्यन्ति कार्याणि

Maina - दैवे पुरुषकारे च कार्यसिद्धिर्व्यवस्थिता
तत्र दैवमभिव्यक्तं पौरुषं पौर्वदैहिकम्।
तेन दैवप्रसन्नश्चेत् कालात्पुरुषकारतः
हेतोर्गत्वा कार्यसिद्धिं फलं कुशलबुद्धयः
यथा हि रथस्य चक्रेण न रथस्य गतिर्भवेत्।
तद्वत् पुरुषकारेण विना दैवं न सिध्यति॥

एकेन सत्तम। न नापि कार्यमेकेन द्वाभ्यां सिद्धिस्तु योगतः - सौप्तिक 2.3.

III - द्वन्द्वो हि सततं कार्यं सतो दैवेन सिध्यति - शांति. 153.50; तस्मात्सर्वा मनुष्याणां ये भवंत्यमनस्विनः। उत्थानं ते विगर्हन्ति प्राज्ञानां तन्न रोचते। दृष्टान्तं वचनं श्रुत्वा योऽभ्युत्थानं प्रयोजयेत्, उत्थानस्य फलं सम्यक् तदासं लभते नरः॥ सौप्तिक. 2.12+23; उत्थानं हि नरेंद्राणां बृहस्पतिरभाषत। राजधर्मस्य तन्मूलं श्लोकांश्चात्र निबोध मे। उत्थानेनामृतं लब्धमुत्थानेनासुरा हताः। उत्थानेन महेंद्रेण श्रैष्ठ्यं प्राप्तं त्रिविष्टपे। उत्थानवीरः पुरुषो वाग्वीरानधितिष्ठति। उत्थानवीरान्वाग्वीरा रमयंत उपासते॥ शांति 58.13-15.

The Bhagavadgita in its final summing up of the philosophy of Activism without an eye to the fruit of it but from a sense of duty declares (18-13-16) - that in सांख्य, 5 categories are mentioned as conducive to the accomplishment of all actions: place, agent, various kinds of instruments, diverse and separate activities & lastly daiva; that whatever action a man commences with his body, word, or mind, these 5 are its causes, whether the action be righteous (न्याय्य) or otherwise; this being so, that man who regards himself alone as hoping about a result is a fool and has no correct perception. Kautilya also I.19 last two verses declares - 'activity (उत्थान) is the root of wealth & the opposite of it is the root of evil. In the absence of activity the loss of present & future acquisitions is sure; by activity a king can obtain his desired object and plenty of wealth'. Yājña I.349 & 351 - states that success in undertakings depends upon both fate and human effort; yet fate is nothing but the human effort of past lives manifes

its effect in this life & that one on a single wheel, a chariot cannot proceed, so fate cannot accomplish anything without human effort. Yajña I. 350 refers to other views viz, fate alone leads to success, human effort alone does so, while others say that it is Time that brings about all results. Manu VII, 205, Matsya 221, 1-12, (all of which are quoted in the Rājanītiprakāśa p 313-314) & विष्णुधर्मोत्तर II. 66. (which has the same verses as in Matsya 221) inculcate the same doctrine as that of Yajña I. 349 & 351 & emphasise that one must always make efforts - तस्मात्सदोत्थानवता हि भाव्यं - Matsya 221.12). The Matsya 221. 2. emphatically states that effort is superior - स्वभावेव कर्म दैवाख्यं देहान्तरार्जितं। तस्मात् पौरुषमेवेह श्रेष्ठमाहुर्मनीषिणः॥ - धीमंतो वंध्यचरिताः मन्यंते पौरुषं महत्। अज्ञाताः पौरुषं कर्तुं क्लीबा दैवमुपासते॥ दैवे पुरुषकारे च खलु सर्वं प्रतिष्ठितम्॥ Sūtra I-48-49; अस्ति कस्यचित्सुभाषितं - हीनाः पुरुषकारेण गणयंति महत्स्थितिं। सत्त्वोत्साहसमर्थानां नासाध्यं व्यवसायिनां - मेधातिथि on मनु III 137. Kauṭilya IV. 4 last 2 verses, Kām V. 11, XIII, 3-11, emphasise the importance of strenuous efforts. Śukranītisāra (I. 46-58) holds a long discussion on effort & दैव: It contains the following five sentiments: Men of intellect whose career is honourable regard human effort as the highest & ultimate; while impotent men not being able to make efforts have recourse to fate; but all is centred in both दैव & पुरुषकार; vide राजनीतिप्रकाश p 312-315 & नीतिमयूख p 52-53 for further references. In one place Meghātithi

उद्योग 127.19 - उद्यच्छेदेव न नमेदुद्यमो ह्येव पौरुषं । अप्यपर्वणि भज्येत न नमेदिह कर्हिचित् ॥ Contains the bravest & loftiest advice -- man should always press forward, should never bend: this is manliness; one may even break at a point which is not the point, but should never bend. The Bṛhatparāśarasmṛti X - pp 282-283 contains a brief discourse on दैव + पुरुषकार. Vide वायु 9-60-61 & मार्कण्डेय - 2, 61-62 & 23, 25-26 for similar passages.

Anuśāsana 28. [illegible] दैवेन युगपत्स्थितं प्रिये । [illegible] समाहितं कर्म शीतोष्णं युगपत्[illegible] कथं नु तयोः पूर्वमत्र [illegible] विजानतो । आत्मना नु न शक्यं न तथा कीर्तिमाप्नुयात् । [illegible] लोके [illegible] यथा । तथा पुरुषकारे तु दैव-संपत्समाहिता । नरस्याकुर्वतः कर्म दैवसंपन्न लभ्यते । तस्मात्सर्वसमारंभाः दैवमानुषनिर्मिताः ।

As flies to wanton boys are we to the gods,
They kill us for their sport. — Shakespeare. This is quite true of our Purāṇas also. If we submit tacitly to whatever the gods, our life is enjoyable to a certain extent, otherwise the gods exhibit their wrath towards us at every juncture. Gods do not tolerate manifestation. Aśvatthāman though ill treated by Duryodhana by not being made generalissimo, wanted to be true to his salt & vowed to kill the Pāṇḍavas & worshipped Īśvara. But [illegible]

[illegible]

Character is what you are
Reputation is what people say you are, — Chinese Proverb

योगवासिष्ठ

Daiva vs Dhi mata. - Ummer, a Persian poet advises his
beloved "Ah! fill the cup - What boots it to repeat,
How time is slipping under our feet.
reborn tomorrow & dead yesterday
Why fret about them if today be sweet?
One moment in Annihilating waste
One moment of the well of life to taste
The stars are setting & the caravan
Starts for the Dawn of nothing - Oh make haste!
How long, how long in infinite Pursuit,
of this and that endeavour and dispute?
Better be merry with the fruitful grape
Than sadden after none, or bitter fruit

[illegible]

Prometheus Bound & P. unbound. Prometheus is really divine
Prometheus, though born among men. He is a friend of humanity, who
brings fire from heaven to this world thus advance fate, through the intellect
every capacity, he is bound but later regains his freedom through his
efforts. Sophocles, almost his contemporary wrote

Phrase's references to दैव पुरुषकार -

Swapna verse 10 - III act कः शक्तो रक्षितुं

Pratyabhijna - I 3 - क्रीतं सामर्थ्यं भस्मनस्य क्रमेण दैव ग्रामाख्यात

अश्यते वर्धते च।

Vidhiśaka says in प्रतिज्ञा III. after verse 6 - दारिद्रः स्नेहः।

निर्विण्णः पुरुषकारः। साधु ज्योतिषैनं गच्छामः

Avimaraka II. 8. न पौरुषं वै परदुःखभीरुं न चेद्विसंवादमुपैति दैवम्

III. 12. यत्रे दृष्टे यदि न विधत्ते ...

यत्र दैवं विधास्यति, तत्र बाहुगृहीतापक्रमणमिति

Ratnavali II. दैवं पुरुषकारेण वञ्चयिष्यामहे

Antigone has depicted human effort, its potential capacity, how man can control five element and animal creatures. Euripides also has ridiculed the contemporary fools of their imperfections and suggests that man's effort can produce more miraculous things. Shelley's Prometheus unbound makes Demogorgon, a divinity preach the following sermon to humanity at its close:

To suffer woes which Hope thinks infinite
To forgive wrongs darker than death or night:
To defy power, which seems omnipotent,
To love and bear; to hope till Hope create
From its own wreck the thing it contemplate,
Neither to change, nor falter, nor repent;
This is the glory, Titan is to be
Good, great and joyous, beautiful and free,
This is alone life, Joy, Empire and Victory.

Ancient Greek poets, Shelley and other modern European thinkers agree in practice we to face in battle daily.

Lakshmana's advice of पुरुषकार or उत्साह in Ramayana :
उत्साहो बलवान् आर्य नास्त्युत्साहात्परं बलम्। सोत्साहस्याभिनिष्पन्नं न किंचिदपि दुर्लभं। उत्साहवन्तः पुरुषाः नावसीदन्ति कर्मसु। उत्साहमात्रं आश्रित्य सीतां प्रतिलभेमहि॥ Vasishtha advises Rama similarly
पौरुषं सर्वकार्याणां कर्तृ राघव नेतरं। फलभोक्तृ च सर्वत्र न दैवं तत्र कारणं,
अतएव हि राम त्वं श्रेयः प्राप्स्यसि शाश्वतं। त्वयप्रयत्नोपनीतेन पौरुषेणैव नान्यथा॥ Bhishma advises Dharmaraja similarly -
साधारणं द्वयं ह्येतद्दैवमुत्थानमेव च। पौरुषं हि परं मन्ये दैवं निश्चित्य मुच्यते। उत्थानेन सदा युक्तः प्रयतेत युधिष्ठिर। न ह्युत्थानमृते दैवं राज्ञामर्थं प्रसाधयेत्॥
All the modern inventions of science are practically in spite of Nature and her divine agencies. Modern Vijnana vs an passage prepared for which the poet is in the position of a father or a grandfather.

Cp. Chinese Proverb - Analyse your character & your destiny. — Man rides and God holds the reins.

The fatalism of the karma theory of karma (past lives producing the present) was ubiquitous & ever present. If applied to politics, it would paralyse the state in foreign relations. Evidently the Brahmin intellect introduce it into politics. Manu declares the overrings of fate to be अनिवार्य to be ignored as a sin. Kautilya suggests कर्मैव प्रधानं विद्यते दैवं तु पुरुषकारायत्तं विद्यते क्रियाः. VI. 205. Kautilya suggests on every country which is a believer in fate is a source of strength संपत्ति तस्मादैवपरं राष्ट्रं वर्धयेत्. VI. 1-97-252 is the Conqueror - it is a fit country to be invaded & conquered. Fatalism had become too ओघवती, निरुपद्रवा, दैवपुरुषार्थ... आगे न सम्पन्न... seemingly established to be Constitutional Law right.

simplicity of style - free from any artificialities of diction, or Alamkāras especially यमक as in Bhāravi or Māgha. Nature description not conventional but very natural and touching e.g. कृत्वा स्ववीर्यस्य दृढं परमं प्रयत्नं क्रीडामयूरमिव शत्रुमनिर्जयित्वा। दीप्तं त्रिशाखरपतेरवधूय तेजो नागेंद्रभग्नवनवृक्ष इवावसन्नः॥ Prabhāvatī VI.4

Elephant similes - गज इव बहुदोर्भिर्दर्वे नैव ग्रहीतुः

Bālacharita IV.10. Kālīya says - यदुः सागरपर्यन्तां ससप्त कुलपर्वतां। इदानीं, एष तं भस्मीकरोमि - विषाग्निं कुरुते। दामोदरः - हन्त, दृष्टितं ते वीर्यम् - कालियः Subdued Śaiva प्रसीदतु प्रसीदतु भगवान् नारायणः - It is reminiscent of the famous Kena Upaniṣad story in which Gods, Agni, Indra could not understand a yakṣa like an apparition appeared before them तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि तेऽग्ने किमेतद्यक्षमिति। तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति। तदभ्यद्रवत्तमभ्यवदत्को ऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति यस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति। तस्मै तृणं निदधावेतद्दहेत्यभ्यत्तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत्र एव विवृते

Inexpressive emem. - Pancha II 1st para - तथा वापसः शुष्क-
वृक्षमारुह्य शुष्कशाखानिघाट्टितं तुण्डमादित्याभिमुखं विस्वरं
विलपति।

स्त्रीधन referred to in Cārudatta III. 18 -
अर्थेषु कामसुपकल्प्य मनोरथेषु स्त्रीणां धनेष्वनुचितं
प्रणयं करोति। माने च कार्यकरणे च विलंबमाने विगमो-
कुरुं च कुसुमस्य परिद्रुतं च॥

Indirabo referred to in Ratnāvalī I. 22.
लाते धनुर्न मयि सत्यमवै भवाणे मुञ्चन्ति मातरि इयं स्वधनं हृदन्तम्
दोषेषु बाह्यमनुजं भरतं हनन्ति किं रोषपात रुचिरं त्रिषु पातकेषु॥

Pg 1.70 g. refers to the
eldest son taking the place of the
father after he became tor of W.
He had to see that the unmarried
sisters were married & to take care
of all the members of the family.

from ... Yajñavalkya ... p. 118

द्वादश इत्येव पुत्राः पुराणदृष्टाः Vasishtha XVII. 12

Their order in Harita (cited) in वीरमित्रोदय p. 619,
Vasishtha, & विष्णु XV on the one hand & Kautilya
Narada XIII. 45-46, & देवल, वीरमित्रोदय p 620
on the other is as follows

| | Harita | Vasishtha | Vishnu | Kautilya | Narada | Devala |
|---|---|---|---|---|---|---|
| 1) | औरस | औरस | औरस | औरस | औरस | औरस |
| 2) | क्षेत्रज | क्षेत्रज | क्षेत्रज | पुत्रिकापुत्र | क्षेत्रज | पुत्रिकापुत्र |
| 3) | पौनर्भव | पुत्रिका | पुत्रिका | क्षेत्रज | पुत्रिकापुत्र | क्षेत्रज |
| 4) | कानीन | पौनर्भव | पौनर्भव | गूढज | कानीन | कानीन |
| 5) | पुत्रिकापुत्र | कानीन | कानीन | अपविद्ध | सहोढ | गूढो० |
| 6) | गूढोत्पन्न | गूढो० | गूढो० | कानीन | गूढो० | अपविद्ध |
| 7) | दत्त | सहोढ | सहोढ | सहोढ | पौनर्भव | सहोढ |
| 8) | क्रीत | दत्त | दत्तक | पौनर्भव | अपविद्ध | पौनर्भव |
| 9) | अपविद्ध | क्रीत | क्रीत | दत्त | लब्ध, | दत्तक |
| 10) | सहोढ | स्वयमुपगत | स्वयमुप० | क्रीत, | क्रीत | स्वयमुप० |
| 11) | स्वयमुप० | अपविद्ध | अपविद्ध | क्रीत | " | क्रीत |
| 12) | सहसापदृष्ट | शूद्रापुत्र | Natural procreation many | प्रतिलोम अंतरालज | स्वयमुप० | क्रीत |

Yājñavalkya 1) औरस (2) पुत्रिकापुत्र, (3) क्षेत्रज (4) गूढज (5) कानीन
(6) पौनर्भव (7) दत्तक (8) क्रीत (9) कृत्रिम (10) स्वयंदत्त (11) सहोढ
(12) अपविद्ध - the form of the sonship by Gautama is also their
p. 132.

Manu IX 158-160, Baudhayana II.2.10.37 & Gautama XXVIII.32-33 have made this:

| Manu | Baudhayana | Gautama |
|---|---|---|
| | | a) those who are children |
| औरस | औरस = पुत्रिकापुत्र | औरस |
| क्षेत्रज | क्षेत्रज | क्षेत्रज |
| दत्त | दत्त | दत्त |
| कृत्रिम | कृत्रिम | कृत्रिम |
| गूढो० | गूढज | गूढोत्पन्न |
| अपविद्ध | अपविद्ध | अपविद्ध |
| कानीन | कानीन | b) those who were born [illegible] |
| 8) सहोढ | सहोढ | सहोढ |
| क्रीत | क्रीत | पौनर्भव |
| पौनर्भव | पौनर्भव | पुत्रिकापुत्र |
| स्वयमुपगत | स्वयमुपगत | स्वयमुप |
| औद्र | नियोग-औद्र | क्रीत |
| | जारज. illegitimate without marriage ∴ no heir | |

Before Manu, only Kautilya only places पुत्रिकापुत्र next to औरस & above क्षेत्रज, who gets the second place in Harita, Vasiṣṭha, Viṣṇu, Narada, Manu,

Baudhayana & Gautama - only Kautilya of Naing
Lin Devala puts him to the 3rd place. Why?
preferring the पुत्रिकापुत्र to him.
Kautilya about 300 page 164 Arthashastra
Baudhayana, Gautama, Vasishtha are assigned
to 600-300 B.C. by Prof Kane,
Narada is assigned to 100-400 AD by Prof Kane
& Vishnu to 100-300 AD, Manu 200 B.C to 200 AD
& Yajnavalkya to 100-300 AD by Mr Kane & Prof
Vishnu to also the same period.
Brihaspati allows shares to Kshetraja & other sons i.e. कानीन,
पौनर्भव acc. to मण्डलेश्वर - V. Rama - p 515 - क्षेत्रजाद्याः
सुताश्चाद्यैः पञ्चधा सद्भिरीरिताः. But Brihaspati's text,
cited by मण्डलेश्वर a little earlier allows only maintenance
in the presence of the औरस & पुत्रिका.
to the मिताक्षरा p 603 - Part II Vol III - Chap XIII.
P.V. Kane's note p 603 - The Vishnu Dharma Sutras 15.3. contains an innovation which is not
found in the Sutras of Gautama & Vasishtha viz the Kshetraja is one
who is procreated by an appointed wife by a widow a सापिण्ड of the
husband or by a Brahmana. उक्तो नियोगो मुनिना निषिद्धः सत्यमेव
तु। युगक्रमाद्दास्योऽयं कर्तुमन्यैर्विधानतः॥ तपोज्ञानसमायुक्ताः कृत-
त्रेतायुगे नराः। द्वापरे च कलौ नृणां शक्तिहानिर्निर्मिता। अजेकपः
कृतः पुत्रः ऋषिभिश्च पुरातनैः। न शाम्यतेऽधुना कर्तुं शक्तिहीनैः
इदन्तनैः॥ बृहस्पति quoted by Apararka p. 97 on Yaj I 68-69
& by कुल्लूक on Manu IX. 65. उत्पन्नेऽपि क्षेत्रजे पुत्रे विधवा
The Mahabharata is replete with cases of नियोग आदि-
पर्व 95 to 103 Namely how सत्यवती prevailed Bhishma to
procreate sons for his younger brother विचित्रवीर्य who was

dead) from his queens & how Adi (105) when Bhisma refused, Vyasa
ultimately was appointed by Vyasa's mother Satyavati & procreated
Dhr. Varastra & Pandu. Kumarila Bhatta (कुमारिलभट्टेन व्यासस्य गृहीत-
नैष्ठिकब्रह्मचर्यस्य विचित्रवीर्यदारेष्वपत्योत्पादनप्रसंगः - p 203 तंत्र-
वार्तिक on जैमिनि I. 3.7 & the reply is द्वैपायनस्यापि गुरुनियोगात्
अपातिः अपत्यहिप्सुः देवरात् गुरुप्रेरितात् ऋतुं अतीयात् इत्येवं
आगमात् मातृसंबंधभ्रातृजायापुत्रजननं प्राकृतपश्वात् कृत्यमाण
तथा बलेन नातिदुष्करं । अन्योऽपि यस्तादृक् तपोबलः निर्वहेत्स
कुर्यादेव p. 208 in the same tantra) replies to the objector finding
fault with Vyasa by saying that Vyasa followed Gautama 18-
4-5 - & the urgent request of his mother & besides his तपस्
saved him from the effects of violation of Dharma. Pandu
himself is said to have asked Kunti to procreate sons for
him by niyoga from a Brahmana endowed with great
तपस्. Adi 120 & tells her certain stories of नियोग (आदि-
120-123) & winds up by saying that 3 sons (त्रीतश्चतुर्थं
प्रसवमापत्स्वपि वदन्त्युत । अतः परं स्वैरिणी स्याद्धि का
पंचमे भवेत् - 123-77) is the limit & that if a fourth or a
fifth were procreated the woman would be a स्वैरिणी
or a wanton & a harlot. Adiparva chs 64 & 106
show that when Parasurama tried to exterminate
the Kshatriyas, thousands of Kshatriya widows approached
Brahmins for the procreation of sons.
Niyoga in the Epic age - Dr Winternitz
J. R. A. S. 1897 p. 716-732

Yājñavalkya (II. 128-133) also follows Kautilya in making the पुत्रिकापुत्र second and क्षेत्रज third. Except for bringing दत्रिम, सहोढ & अपविद्ध to the bottom, Yājñavalkya follows, again to many other matters, Kautilya. The position of the Dattaka in actual life had not improved in spite of Manu's laws. It seems that in the late Gupta time, positive opinion ultimately crystallised in favour of the higher position for दत्तक as conceded by Manu, for Bṛhaspati gives him that position. Hindu Law's definite & ultimate verdict was in favour of दत्तक. After Bṛhaspati & Kātyāyana, we get Hindu Jurisprudents. They, from Viśvarūpa & Vijñāneśvara down to Mitramiśra accept the order of Manu & Bṛhaspati & disregard Yājñavalkya. The only dissent recorded by Jīmūtavāhana (Dāyabhāga II.7.) is disclaimed by जगन्नाथ & others who were familiar with the living opinion in Bengal.

Manu (IX. 158-160) & all earlier & later Codes except Yājñavalkya divide the 12 sons into 2 classes, बंधुदायादाः & अबंधुदायादाः, (lit. those succeeding to the bandhus, & those not) which has a far-reaching consequence on the inheritance of fictional (गौण) sons including दत्तक. In fact, the widening of the rights of the Dattaka was a necessary result of the disappearance of the favourite artificial son, Kṣetraja.

Does ~~कंसस्य~~ वसुदेवस्य sentence दुहितान: कंसस्य गृहं ज्येष्ठाश्रितमिव दृश्यते - contrasted with the next sentence in Balacharita at end of Act I - indicate that already there had been in the air some opposition to primo-

genitive allowed by Kautilya ch 63 p 162 L.g. by Manu
eldest may take the whole state IX. 105. and he wants the
वेतु to maintain the younger brothers as a matter of duty
Yajnavalkya II. 117 could abolish the rete of the वेतु than altogether.

cf Manu IX. 36. विशिष्टं कुत्रचिद्बीजं स्त्रीयोनिस्त्वेव कुत्रचित्।
उभयं तु समं यत्र सा योनिस्तु प्रशस्यते॥ Manu gives his
opinion in IX 35 ff: If you sow बीजं rice, you won't get
तण्डुल rice or beans :. Seed is the factor: the son born does not
belong to the family of the legal husband; he गोत्रतः
जातः 42-44. He adds that a man is a unit only by himself
his wife and son. एतावानेव पुरुषो यज्जायात्मा प्रजेति ह
In this he contradicts
Kautilya who allows dissolution of marriage under certain
conditions. Earlier Hindus abhorred illegitimacy and
:. legalised every son.

Yajna (II. 140) lists the shameless (niramsakah) is
1) क्लीब, (2) पतित (3) his born son (4) पंगु (5) lunatic
6) जड (idiot) 7) अंध 8) & more with incurable diseases.
He has followed Kautilya in respect of twelve, he
(idiot & lunatic & combined Kautilya's leper & diseased
of Bandhagana & the deaf & dumb of Manu into
incurables. He पंगु is Manu's [illegible] from
the same school is a maimed man or one wanting in a
limb cannot perform the ceremonies. Yajna with his

nonreligious. The practice of having the Kshetraja son as the heir & Yajna reproduced the Kautilya law, instead of the idealised provision about the son of the [illegible] from Manu. Yajna & Kautilya were hence more of [illegible] than Manu. Yajna being a practical lawyer could not afford to go against the conservative laws & living practice.

Acc to Yajna, Narada, Brihaspati, Katyayana, [illegible] is an authority where it is not in conflict with [illegible]. Manu does not want to exclude an adopted son, but he wants to exclude a kshetraja. Manu is himself most favourable to the adopted son. Unless there be an express Dharma text interdicting the right of the adopted son, he can be included in shares. The interpretation of the Mitakshara is not admissible from Manu's twin law 10th edition by Prof. Mayne Sir Gurdas.

[illegible] deserted son, discarded by parents is taken in adoption. This is the son spoken of in [illegible]; Gautama XXVIII-32-33 gives him 6th place; Baudhayana II-2, 10-23 [illegible] him 7th; Apastamba II 6-13 speaks only of [illegible] sons; Vasishtha XVII. 9-2, ranks him 11th; Harita II-331-9th; Kautilya puts him in 5th place; Manu IX 158-160 7th; Vishnu XV. 1-27 ranks him 7th; Yajnavalkya II. 128-132 puts him 12th; Narada XIII 45-46 puts him in 8th place; Brihaspati II.33) ranks him even higher than Kautilya, putting him in 4th place. Sankha & Likhita II-331 ranks him 7th in the list. Devala II 332 puts him in 7th place; Yama 232 II also assigns him 7th place; Kalikapurana II-333 ranks him 6th; Prasna purana II-364 also ranks him 6th.

Kshetraja is put 2nd by Gautama XXVIII 32-33, Vasishtha XVII 9-21, Harita II-331, Vishnu XV 1-27, Narada XIII 45-46, Sankha Likhita II.331 & Yama; he is pushed to 3rd place by Baudhayana, Kautilya, Manu, Yajna & Devala; Brihaspati alone puts him further, 5th.

Adoption came to be recognised only late in Hindu law, though it was known perhaps even earlier in Ancient Rome. It was a fiction created by secular or spiritual reasons due to the need for some one to perform funeral rites or for protection or assistance in sickness or old age. The kṣetraja, along with सहोढज, गूढज) + [illegible] was at first an anomaly in Hindu law & for obvious reasons later was disapproved. Dr Jolly remarks about Kṣetraja sons: "Recent researches have proved it to be a a widely spread custom, occurring amongst many nations which have never practised polyandry & the distinct traces of its former existence have been discovered, e.g. for the laws of my own country, Germany." T.L.L. 155. In Ancient India wherever it existed, it was strictly confined to cases where the husband was either impotent or diseased or dead & where the wife or widow had been duly authorised by the husband during his lifetime or after his death by the family members, as when acc. to Nār. Law, she was entitled to divorce him & remarry, [illegible]. [illegible], this usage appears to have existed. Onerous conditions were imposed. This usage must have been a compromise between the competing claims of the widow & the joint family. Vasiṣṭha XVII. 65. The son born to an unauthorised wife or widow, as a result of adulterous connection with her brother-in-law or his sapiṇḍa, through desire or in a manner contrary to [illegible] was disqualified by Manu IX. 143, 146, 147. The विवादरत्नाकर & वीरमित्रोदय cite a passage from Brahmapurāṇa which probably gives the clue to the exceptional recognition to kṣetraja [illegible] [illegible]. The kṣetrajas were always [illegible] in [illegible] [illegible] [illegible] sons. The [illegible] is [illegible] to be [illegible] [illegible]. [illegible] perishing & was held to be [illegible] with extinction. When they had neither [illegible] either [illegible] or were [illegible] with [illegible] sometimes there were the kṣetraja [illegible] [illegible] the [illegible] in the manner of servant or slaves, their śrāddha [illegible] performed in the manner [illegible]. [illegible] Arthaśāstra I. [illegible] [illegible] [illegible] [illegible] (बृहन्नारदीय 74.25 / [illegible] (Arthaśāstra III, 6. 33) [illegible] [illegible] [illegible] [illegible]

Manu appears to [illegible] [illegible] [illegible] [illegible] [illegible] families. RV X. [illegible] clearly says that it was only a [illegible] in [illegible]: "Rise up, come to the world of life, O woman; thou liest by him whose soul has left him. Come, thou hast entered upon the wifehood of this thy lord who took thy hand & wooed thee." [illegible] [illegible] If the kṣetraja [illegible] common or [illegible]. It would not have [illegible].

Kauṭilya therefore gives a rational rule: a son begotten by [illegible] [illegible] [illegible] can
claim relationship with him otherwise, a son begotten by another [illegible] can
claim relationship only with the man who accepts him as son — [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
The Vedas, emphatically condemns the acceptance of such secondary
sons as Kṣetraja, Putrikā-, Sahoḍhaja & [illegible] (Ṛg. VII. 4, 7 etc.) [illegible]
and the teachers of [illegible], mentioned in [illegible], declare that the [illegible]
The above [illegible] [illegible] numbered, the father's family in the
[illegible] belonged to the [illegible] [illegible], showing
[illegible] that in the other world, the son [illegible] [illegible]
the view that no spiritual benefit was [illegible] (Āp. II. 2. 3 [illegible]). It is also [illegible]
Baudhāyana [illegible] [illegible] little approval. [illegible] in the period of [illegible], then, such
[illegible] (B. 6. 3, 15, 6, 1. etc.) [illegible] [illegible]. They must have
have been little more than stray survivals of previous [illegible], must have [illegible] [illegible]
into disrepute & if [illegible] [illegible] [illegible] [illegible]
[illegible] the condemnation by Baudhāyana & other [illegible] [illegible]
[illegible] in Kauṭilya's time (3 [illegible]) [illegible]
might have [illegible] in proportion to its [illegible] [illegible]
[illegible] of the [illegible] [illegible] before the [illegible] [illegible]
[illegible] [illegible] of its [illegible] [illegible] on [illegible].
[illegible] by it. ( [illegible] on [illegible])

Ganapati

The Lord of many orissan Temples at Bhuvaneswar especially are known with certainty. Outside India proper – one of the oldest & most beautiful life size stucco figure of Ganesa exists in the Tabo monastery of Little Tibet founded about 900 years ago. Most erotic figures from Lamaism are executed in fresco & on bronze or painted on wooden panels, are – none of them, probably later than 8th Cen. A.D. But in the Indian colony of Java are existent the most unique examples of this image, [illegible] The one at Boro is yet more remarkable for having an inscription in Kawi language whose date is 1239 A.D.

Ganesa is no less popular in Nepal than in Hindustan. Lord of Orissa, he presides over all enterprises, even most humble & common place;

Bandhayana Dharma sutra II Prasna – V adhyaya in the तर्पण section 2.18. sutra refers to ओं विघ्नं त० । विनायकं तर्पयामि वीरं । स्थूलं । वरदं । हस्तिमुखं । वक्रतुण्डं । एकदंतं, लम्बोदरं, विघ्नपार्षदान्, विघ्नपार्षदीश्च तर्पयामि – He proceeds ओं सनत्कुमारं, स्कंदं, इंद्रं, षष्ठीं, षण्मुखं, जयंतं, विशाखं, महासेनं, सुब्रह्मण्यं, स्कंदपार्षदान्, स्कन्दपार्षदीश्च तर्पयामि .22. etc.

Bhavi's Ravana defines श्राद्ध as सर्व श्रद्धया दत्तं

"Patanjali" definition is also almost the same or similar श्रद्धा प्रयोजनमस्य.

In several of the Jātakas, the elephant plays an important part, his role being inspired by a whole range of moral contrasts, from the fury of the savage solitaire destroying everything in his path to the sublime generosity of the dying king, the hard, who forgives his murderer, the hunter, & bestows his ivory tusks on him. During the last existence of the Buddha, the elephant reappears frequently; the future Śākyamuni is said to have come down from heaven in the form of a young elephant; & when he retired into solitude, he was waited upon by an elephant. While one of his most important miracles was the taming of a mad elephant that his enemies let loose against him in the market-town of Śrāvastī. originally he must have been a jungle-god & a demon, as Śiva was; he was later made his own son to make him virtuous, his characteristic weapon of a demon, he was later made his own son to make him virtuous, his characteristic weapon was the tusk. The elephant-god is intimate with the forest & among the game-animals. The elephants feed the trees, the elephants feed the forest. Did peasants living on the outskirts of forests, or those who hunted in the jungle, or drivers of caravans seek to propitiate him or thus deserve the formidable danger of an encounter? Or did they venerate him in the strength which could clear a path through the densest underwood? In popular superstition, every benevolent or saint has two aspects, one benevolent and one malignant; now caressing, now cursing, the evil-eye which he is supposed to preside. Many of these deities of Ganesa's kind, are at the same time givers or deprivers of children, while he himself invariably the creator as well as the destroyer of obstacles also presides in the realm of the jungle as in the no less intricate world of thought. ... The Cam. of the Pali Jātaka (no. 455) mentions most explicitly a festival of the elephant (हस्तिमह) quite analogous to the one still celebrated at Śrādalpura in Jalalpur district, at which many pilgrims gather every year around a stone image (हस्तिपहिमा) of the eponymous animal (commemorated by adoption of name).

"His strange but good natured physiognomy arrests our attention as well as our sympathy".

Przyluski, the Russian scholar, is of the opinion that Śiva and Gaṇeśa were one & the same originally; in the Mahābhārata when he appears as गणेश्वर, he is an aspect of Śiva & might have been identical with Rudra-Śiva, even although he is introduced into the Indian pantheon as गणेश. In one place in the Śāntiparvan he is referred to as विघ्नहर्ता. Hopkins p 201 n. 1.

In the गोभिलगृह्यसूत्र the विनायकाः are mentioned as a group of deities, but later they become commingled in the श्वेताश्वतरोपनिषद्, Rudra is identified with one Vināyaka. In Yājñavalkya smṛti, the group of 4 Vināyakas was addressed as one god who was looked upon as the son of Ambikā (who in the Vedas is called Rudra's sister, but later is identified with Pārvatī). The principle of explains that this 4-group was merged into one definite deity whom Rudra appeared गणेश and गणपति-विनायक, earliest form as known in Purāṇas, has given the role of creative difficulties if not properly propitiated. Acc. to Bhandarkar, this cult might have been set up by the end of the 6th Cen. AD (p. 149, Vaiṣṇavism).

Hiuen Tsang refers to Bhavabhūti's Mālatīmādhava invocatory verse as the earliest reference to him; but Bāṇa in his Kādambarī ottarapaccāite refers to him earlier even. In Rājaśekhara's Bāla Rāmāyaṇa, Valmīki, meeting Vyāsa asks him how Mahābhārata is progressing. The sage replies that after severe austerities he has secured Gaṇeśa as his scribe for the work. Winternitz believes that the legend was known long before 9th Cen AD & does not necessarily imply the introduction of the Mahābhārata to the north Indian version until 150 years later. It was narrated to Al Biruni by Indian Pandits in the 10th Cen. South Indian recension does not mention Gaṇeśa episode at all. Archaeologists

do not make Ganesa a scribe anywhere. Only one Nepalese miniature of another Raj just represent him as a scribe. But the first is 13th cen & the latter is 17th cen, and very late. The latter curiously makes him write with his left hand. R. C. Bagchi suggests that Ganesa was associated with writing because of a confusion in regard to the word लिपि. From very ancient times the Hindu alphabet was called लिपि & the enumerating the alphabet began with the word लिपि. From one of the epithets of गणेश लिपिकर, he believes it probable that his association with the word made him a scribe. Bhandarkar is of opinion that his reputation that his reputation for wisdom was born of a confusion between गणेश & Bṛhaspati, god of wisdom & Vedic king. This Bṛhaspati carries a golden hatchet as described there & Ganapati also was referred to by this epithet. Coomaraswami attributes this reputation to the double meaning of the word गण which besides referring to Śiva's attendants is also the technical of early lists or collections of related words. He became very important in the 10th cen when the Ganapatas established his worship even especially that of his parent with his vahana rat guarding his temple as Nandi for his father, temples were exclusively built for him and it became his symbol. He was promoted to a place higher than त्रिमूर्ति.

The devotee of Krishna = Ganapati cult represented Bālagaṇeśa as Bālakṛishna crawling with one hand raised & the other posed on the ground, but with one difference, that गणेश wears जनेऊ & has 4 arms. In their relations and dress they work up the Bhagavata लीला & imitated it in a Ganesa लीला.

There is no trace of this cult in India before 8th cen AD. although in a Vedic mantra addressed to वक्रतुण्ड a deity with the elephant face was known long before the Christian era. There is a battle that it was carried into Nepal from India by Thakuri princes. There is a battle cen B.C. Vincent Smith believes that a Greek coin of 1st cen AD refers to गणेश but it may refer to शिव also. According to Bhagwanlal गणेश is found in a गुप्त inscription on the Allahabad pillar in 4th cen AD. where a गणपति गण is referred. later it is repeated only in 10th cen. सहस्रदुन्दुभि instruments. Certainly from 5th cen refers to him.

A 100 men may make an encampment, but it takes a woman to make a home — Chinese proverb

Treatment of Women — (from Mayne's Hindu Law ed. 1938 by S. V. Mehta)

i) adoption — It is a singular circumstance that while the entire law of inheritance has been developed out of 2 verses of Yājña (II. 135-136) & ½ of a verse of Manu (IX. 187), & the devolution of ancestral property & rights by birth have been built upon a single verse of Yājña II. 120, the adoptive son, even in early times, should have attracted greater attention in Hindu law. Nevertheless, the adopted son had within ancient India the great importance he has since acquired. But he was not unknown even in Vedic times. The legend of Śunaḥśepa in Aitareya Brāhmaṇa refers to his father having sold him in adoption to King Harischandra & to his subsequent adoption by Viśvāmitra who had around sons (Ait. Bra. VII. 3; Vas XVIII 30 to 35). Another Vedic story tells of the Atri who gave an only son in adoption to [illegible]. Apart from the exceptional Kṣetraja son, the prominence of पुत्रिका पुत्र is an indication of the previous usage which was all in his favour. His equality in status with औरस son both for spiritual & temporal purposes was established from earliest times and he had to offer पिण्ड both to his father & to his maternal grandfather and he took the estate of his own father if he left no other son (Manu IX. 132, 133, 140; Yājña II. 128; Vishnu XV. 47). In many respects, he was like the son of 2 fathers & it must have been increasingly felt that his father should not be deprived of the continuance of his own line. The पुत्रिका पुत्र in offering पिण्ड to his mother, had to recite the [illegible] of his maternal grandfather, as with the पुत्रिकाकरण marriage. The gift of the girl was not complete. Mitakshara in Yājña I 256; Manu in IX. 127 refers to an appointed daughter & in 130 to a daughter though commentators think doubtful; Artha III. 7) For religious purposes, the anomalous position of a son of 2 fathers must have been unsatisfactory & there was the repeated injunction not to marry motherless maidens, which would make it difficult to secure suitable bridegrooms if the institution of पुत्रिका पुत्र was insisted upon. There was also the injustice to his uterine brothers who were excluded by their appointed brother from the enjoyment of their maternal grandfather's property. Besides, the daughters other than the appointed daughter appear to have come into their own by the time of Kautilya III. 5. This

(a)

must have led to the fraternal recognition as heirs to maternal grandfather of some of grandfathers without any appointment, while [illegible] duty to offer पिण्ड to maternal grandfather of sons of daughters without any appointment while ancestors was imported also on daughter's son. Manu IX 138. But as the daughter's son was only a [illegible] it became necessary than an adoption of a son should be made whenever a continuation of the direct line was desired either for spiritual or temporal purposes. Thus the adopted son came to be more prominent and Manu IX. 141, 142 decreed that he shall enter into the [illegible] of adopted family.

deterioration in women's position – VIII – Dharmasastra p365–368.

Illegitimate daughter does not inherit even to a Sudra father.

Indigent married daughter preferred to well-to-do married daughter. Takes a limited estate like a widow except in Bombay University no bar to succession of daughters except unit [illegible] unmarried daughter preferred to married daughter as an heir.

Daughter's last not an heir in the whole of India except in Bombay [illegible] Daughter's son an heir. [illegible] imported to the claims of [illegible] women heirs.

दानं [illegible] – Apastamba II. 5. 13. 10

Even women & Sudras could perform the worship of शालग्राम but they could not touch it. Similarly they are not to worship Lingas established in the past by rsis –

[illegible] शालग्रामशिलार्चनं – बृहद्धारीत पृ. 140.

Yaksa asks – युधिष्ठिर replies that men prefer sons to daughters.

नास्ति स्त्रीणां पृथग्यज्ञो न श्राद्धं नापि चोपितं । भर्तृशुश्रूषयैव

एता लोकानिष्टान् व्रजन्ति हि ॥ मार्कण्डेय 16.61.

अनृताः स्त्रियः इत्येवं सूत्रकारो व्यवस्थति । अनृताः स्त्रिय इत्येवं वैदेशिकी

[illegible] – आदुशासन 19-67.

विमुक्तधर्मचारिण्यः तीक्ष्णा भेदकराः स्त्रियः - Aranya Kāṇḍa Rām. 45. 29-30.

अनृतं साहसं माया मूर्खत्वमतिलोभिता। अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः - ~~Brihat~~ Parāśara anonymous

Manu ignores woman; but Yājñavalkya treats her as a full legal persona; he allows her to inherit property. Satavahana rule continued attitudes with Buddhism which made women an equal of men. The corporation of nuns held property as much as that of monks. The woman of the Satavahana regime could inherit property from her husband & father. Woman is brought into list of inheritors by Yājñavalkya.

Does the word स्त्रीणां धर्मेष्वनुचितं प्रलापं करोति (the absence of the सतीत्व suggest ~~[illegible]~~ सतीत्व? But Charudatta's wife has an absolute interest in her सतीत्व, the Mukhavasi which she willingly sacrifices to redeem Charudatta's honour. Vasantasena's position in society. She could be redeemed honourably by Charudatta and married. Similarly we should note the position of the Modanika to pay for ransom price for whom Sajjalaka stole the ornaments from Charudatta's house.

There are 2 sorts of women those that are ब्रह्मवादिनीs & those that are सद्योवधू? i.e. those who shall have any marriage. In the Brahmavādinis have to do the उपनयन, keeping fire, Vedic study & begging in one's house i.e. under parental roof; but in the case of सद्योवधू when their marriage is drawing near, the mere ceremony of उपनयन should somehow be performed & then their marriage should be celebrated. According to Gobhila, she wore the उपवीत. Aśvalāyana knew of women who studied Vedic study & so prescribed what they should do in

in their समावर्तन. Śrine महाभारत वनपर्व 305-20 - (तत्सो
अनवद्योगी ग्राहयामास स द्विजः। मंत्रग्रामं तदा राजन्नथर्वशिरसि
श्रुतम् - a Brahmin is said to have taught to the mother of
the Pāṇḍavas a number of mantras from Atharvaśiras.
Harita reports that for Brahmavādinī women their
उपनयन was performed in their 7th year after which they
studied the Vedas till they attained puberty. Yama reports
- पुराकल्पे तु नारीणां मौञ्जीबन्धनमिष्यते। अध्ययनं च वेदानां
सावित्रीवाचनं तथा। Manu II 66 is the first to say that
these rites were performed for women too, but without
मंत्र; and also II.67 marriage is the only संस्कार
performed with Vedic mantras for women; their attending
on their husband amounts to serving a guru + their
performance of domestic duties to worship of fire.
So in Manu's time upanayana for women had
gone out of practice though there were faint flicker-
ings of its performance in former days. Nārāyaṇa
Śrīdhara quietly reports that this was so in another
yuga. Bāṇa's Mahāśveta had her यज्ञोपवीत
Manu II 123 says that in the case of those who do not
know how to return a salutation or in the case of women
also one should omit the word भो: Pāṇini sūtra
VIII. 2.83. where the salutation of a person whom one
is सुत. 2 Vārtikas therefore say that this rule does not
apply when it is a woman to whom the salutation is

returned & it applies optionally when the person whose relation is referred is a Kshattriya or Vaisya. प्रत्यभिवादे अशूद्रे is Panini's rule.

Bhasa Pancharatra verse [3] ज्येष्ठो भवान् प्रणायिनस्तान्
तैः कुटुम्बे तीन धारयिष्यसि सूनोः स्वं संवर्धनं —

Duryodhana, according to Bhasa was even elder to Yudhisthira and so was entitled by primogeniture to the entire property as Manu & Yajnavalkya seem to claim. Manu IX. 105 makes the eldest son to take the whole estate. His treatment shows that the property tied to primogeniture would have had a charge on it for its upkeep the other brothers; that is, it remained a joint family property - ज्येष्ठ एव तु गृह्णीयात् पितृ धनं अशेषतः। इतरेषां तु जीवेयुः एष धर्मः सनातनः। While the view cited by Apastamba shows that the eldest took the whole estate to himself (ज्येष्ठो हि यद्वद् इत्येके). The Mahabharata in the next verse 106 gives the latter view & the accounts Eude verse 107. Even Kautilya allows an extra share for the eldest ch 63. p. 162. But Manu clearly insists that the younger brothers must be kept under the apt (ch 8 & 110). There was an express law in Kept in favour of primogeniture. Perhaps Apastamba was the people's protest against such younger sons being completely at the mercy of the eldest brothers. But even he says the rule is 112-118 but only as an exception. Yajnavalkya later abolished the rule of the ज्येष्ठ share altogether II. 117. Even now Jaipur mentions ज्येष्ठांश survives in U.P. but only as a custom. According to Bhasa, Duryodhana's fault if any lay in deserting his younger brothers & not in disinheriting them. But even in Bhasa's time the complaint was heard - ज्येष्ठांशे तं गृह्णं (अस्या हेतोः) कस्मिंश्च गृह्णं (contested case) [illegible]

Even the वृद्धगौतम wants to enjoy ज्येष्ठी in Pancharatra Ag
II Reprint the connection Madhyama Vyayoga सम्- ज्येष्ठो भ्राता
पितृसमः कथितो ब्रह्मवादिभिः 18 & also आपद्दि पितापुत्रो ज्येष्ठपुत्रेण
लालिते - ज्येष्ठं दृष्टतमं न शक्नोमि परित्यक्तुम्
औपजंघाणि about 600 BC or earlier approved the practice of taking substitute
for औरसपुत्र & Brihaspati 600 AD forbade the practice of नियोग
altogether.

Ganapati

Abhiseka VI 4 & 6 contain the words गणपति & गणेश, but they definitely do not refer to the very important God, son of Śiva as he has now become after about the 6th century AD. The stories themselves are as follows:

निर्द्दीताविमहखड्गाः क्रोधविष्फारितास्या विमलविकृतदंष्ट्रा-नीलजीमूतकल्पाः
हरिगणपतिमैन्यं हंतुकामाः समंतात् रभसविवृतवक्त्रा राक्षसा निष्पतंति
क्वचिदुडुपतिखण्डं ग्राममुद्धूलयंतं विमलविकृतदंष्ट्रं स्यंदनं गाहयंतं
उदयाद्रिवरिमरत्ने पूर्णबिम्बं शशांकं ग्रहमिव भगणेशं रामभद्रेण दृष्टम्

The words definitely have not as yet become रूढ in the sense of this all-important God who must be invoked at the beginning of any religious ceremony of present. After about the 5th cent AD, he is regularly referred to in inscriptions and literature. Bāṇa was perhaps the very first to refer to him in his Harṣacharita. One of his cousins was named Gaṇapati and in his description of Bhaṭṭārāvacchaya, he definitely refers to this important God. He also refers to his might trait in the 2nd verse at the beginning of the Kādambarī. But Bhāravi does not refer to him in his Kirātārjunīya when referring to the hosts of Śiva who were worsted by Arjuna. Indrabhūmaya is their leader and he is entreating them on the occasion of their defeat when Śiva comes to their rescue. The Bhagavad Gītā does not refer to Gaṇapati in the Vibhūti yogādhyāya nor does the Rāmāyaṇa refer to this God. Yājñavalkya is perhaps the earliest to refer to him only as a malevolent गणनायक who gets terribly wild if he is not properly propitiated by being worshipped in the beginning. Even this [illegible] equates गणपति with [illegible] calls him देवीपुत्र capable of [illegible] of [illegible]

aspect of his does not appear in Bhāsa after the matter of his in Kālidāsa & the conclusion is therefore irresistible that both lived at a time when Gaṇapati had not yet attained his position as leader of the gaṇas of Śiva & was not yet honoured as his son. The Aitareya Brāhmaṇa reference is too general. - ब्रह्मणस्पते - His head is modelled after [illegible] गज in verse in जगत्(?) Mānavaśrauta I. 2.10.11 - विनायकः कर्मविघ्नकारिणां विनियोजितः। गणानामधिपत्ये च हेरम्बं ब्रह्मणा तथा॥ ... विनायकरूपं जननीं उपतिष्ठेत्ततोऽभिकाम॥ ... एवं विनायकं पूजयेत् महोदरैर्न विघ्नतः। महागणपतेश्चैव कुर्वन् सिद्धिमवाप्नुयात्॥

Avimāraka refers to विघ्न treading his path, but does not refer to Gaṇapati; nor does सङ्गमक in Cārudatta.

Hiuen Tsang makes no mention of Gaṇeśa, although he refers via Tun-Huang where there is an important fresco of Gaṇeśa at present. Nor did his Japanese disciple, Dōshō, establish a Gaṇeśa cult in Japan, although he introduced the doctrine of Yoga or Mystic Union. Towards the end of the 7th cen another Buddhist Monk Yi-tsing returned to China after a long pilgrimage through India, but like Hiuen Tsang, he made no reference to Gaṇeśa or a Gaṇeśa cult in the records of his travels although in India as well as in the Malay Archipelago, where he remained several years on his return voyage, he must have become familiar with the image of the Elephant-headed God & witnessed his popularity. It may be therefore safely inferred that the Gaṇeśa cult was not introduced into China by Yi-tsing. From Alice Getty p. 70.

Gaṇeśa was adopted by the Yogachārins as a Buddhist deity & his worship was introduced into Tibet & his 'father-mother' form became most popular. Baudhāyana II. 5. 9. 7 also refers to Gaṇeśa worship. (Kane assigns this to 4th cen B.C.)

II Kentish words - ईश्वर -

तान्मूल - probably introduced about beginning of Christian era in South & then spread northwards - Kane.

ईश्वर has become रुढ in the sense of God - अहो अकरुणः वपु ईश्वरः मम Cain out Vasavadatta in her heart' anguish III.

similarly in Abhiseka Nāṭaka - ईश्वरः! आत्मनः कुलसदृशेन चरित्रेण मयाहं अनुसरामि आर्यपुत्रं, आर्यपुत्रस्य विजयो भवतु. V.

Its abstract character is also referred to in दूतवाक्य 15 ईश्वर्यं स्फीतमेतत् स्वजनपरिभवात् आसन्नविक्रयं -

भवि II.1 [illegible] - तज्जातं तवस्मि विदितो ह्यनीश्वरपुत्रो नाम.

The form ईश्वरा occurs - महेश्वरं शंकरमीश्वरं वा Chāru I.23

Both ईश्वर and परशुराम are spoken of as Campū परश्वध or परशु. In late literature, we find all परशुराम spoken of as Siva's axe.

चेरं मूले दग्धः परशुरिव हृदयस्य तनुते. Ratnā I.14

विगणय = consider - विगणय मां न मयी तवार्यपुत्रं Ratnā V.14. विगणय गणिकां तं मार्गजातं हतेव Chāru I.17.

Some words like एकायन in इदं श्रेयोऽयनस्यास्य चिरस्यात्र प्रतिपद्यते in प्रतिज्ञा I.7. can be interpreted as in Cāṇakya's अर्थशास्त्र V.2 at the end. एकमार्गगमनेन मार्गजं प्रस्थितः

Reference of heroic deed is spoken in Pandava's referred to in अर्थशास्त्र - 10 अधि. 3 अध्याय - सुतमागधाः इरावतो स्वर्गमस्वर्ग अरिष्टो जातिसंघकुलकर्मवृत्तिस्तवं च योधानं वर्णत्रेषु:

योगशास्त्र + नाट्यशास्त्र referred to in Avi II - perhaps have outlines.

महाब्राह्मण: Could have had a bad sense both in Bhāsa (Avi) & Sak. अरिष्ट - unhurt. अरिष्टो स्तु च श्रीः lays Bhima in मध्यम

आर्यपुत्र first used in sense of master as in Bālacarita II After Rāma's death, when [illegible] is referred to as आर्यपुत्र. It is also used in the sense of husband. Prakrit [illegible] occurs in Prabhāvatī I. [illegible] गुरु [illegible] मन्त्रि [illegible] the dance of किरीटिमान in Vikramorvaśīya 23 does not seem to be [illegible] अर्जुन. [illegible] in the contrary [illegible] धूम: गज इव: sacrificial room fire [illegible] प्राग्वंश - [illegible] स्वाहृत: स्वाध्य: प्राग्वंशो [illegible] प्राग्वंश = used in Vikramorvaśīya [illegible] [illegible] प्राचीन: [illegible] in [illegible]

Names to Smritis – their formative period –

धीरप्रशान्तस्वरैः तपस्विभिः भवितव्यं – Śak II. – Similarly in Bhāsa – मध्यमव्यायोग – भोः शब्दोच्चारणादस्य ब्राह्मणोऽयं न संशयः – Similarly Kālidāsa says that the person who wants शिक्षा from him must be a द्विजवर by his very voice – श्रीमानेष न केवलं द्विजवरो यस्मात्प्रभावो महान्. ... आहूयते स विद्वः। द्विजोत्तमाः पूज्यतमाः पृथिव्याम्.

The Smṛtis also speak of some persons who deserve to be spoken and others who should not be spoken to – So also दुर्योधन in दूतवाक्य speaks of Kṛṣṇa as

उपाध्याय: 37

Brahmin could be merchant & love a many prostitute, without censure & scandal

Before Smṛtis changed unconsciously the theory that the birth of a daughter was a misery to the family – they unintentionally emphasised the fact of the son releasing the father from पितृऋण and slowly came the feeling that the birth of the daughter was a कष्ट. Bhāsa lived when this feeling of revolt for a daughter's birth took root. He definitely says पुत्रश्चातिथिशिष्टा in दूतघटोत्कच and कन्यापितृत्वं वहु वन्दनीयम् in अविमारक. Kālidāsa also following his footsteps in Śaṣṭi Mat पार्वती redeemed her father's entire family by her good deeds – यस्या तदीयैश्चरितैः अवाप्तिः कुटुम्बिनः पार्थिव एव सोऽन्यः. – Perhaps because the son alone was competent to perform a sacrifice, or perhaps because of economic reasons, where the son could add to

I. Pañcha II. 39.

the income of the family, the son slowly became more important and the daughter's birth later on came to be even deprecated.
Manu 9.130 Sabdo [illegible] Sarva putrena sri [illegible]

High regard for स्मृति ideals of भास - सीमन्तभारत: ने कीर्तिपीत
ओ: - दु:खेन्यासस्य रक्षणं - and early dramatists like Bhasa
even Bhasa in Pratima III refers राज्ञ as a [illegible] to be [illegible] Urukahsa
and रुद्रक refer to this & use it dramatically.

refers to it only in a simile - प्रत्यर्पितन्यास इवानतानना.
कुर्वेऽस्मि ब्राह्मण: सत्यं - The Brahmanas [illegible] not [illegible] Kama [illegible] Brahmin
and he would not tell a lie - प्रतिज्ञा II.
यौगंधरायण The Brahmanas voice fills the entire place,
so majestic, अहो स्वरस्य गंभीरता। आर्यस्यैकाक्षरेण पूरितोयं देश:
Bhattika, the minister of the king in अविमारक in I.) Sara दैवं रूपं [illegible]
मद्य पीत्वा etc. and strictly follows स्मृति rules. [illegible] permits [illegible]
discourse - [illegible] data [illegible]
Bhasa might have been a southerner where the usual
custom is to marry a maternal uncle's daughter in अवि.
He does not seem to abide by the prohibition of such marriages
referred to in स्मृति books, much less, he does not even seem
to know it.
Dutavakya 19. सर्वे स भृत्यी: कुशलेषवन्त. . Manu uses 'ब्राह्मणकुशलं
कुशेत' सूत्रं पुष्प तामयं. Here कुशल is employed. But in Kalidasa - स भवंत
अतामयप्रश्नपूर्वकमाह यत्तदीयां दुहितरं भवानुपयंस्यते. Here the word Kalam
is used भवतो राज्ये शरीरे [illegible] कुशलमनामयं च पृष्टो [illegible].
Instance of a blessing as soon as a namaskara is performed -
in Dutaghatotkacha & Karna bhara [illegible] प्रयुज्यते 15.
No other Drama refers to शौच करण. so frequently as here. Before अति-
प्रयोग water is wanted and they call for water & do आचमन. When
नेपथ्ये want to do शौच in पद्मनी and to आचमन before touching
the baby lest as he has touched the dead child or at least time water flows
out mysteriously so also in [illegible] when [illegible] want water.
Drama felt like weepie in Pratimanataka when he finds Dasaratha's hand
sincere and at once must perform आचमन. Ramacandra [illegible] Sanskrit [illegible]
must have lived at a time when Sanskrit was not [illegible] - Vedic Index I. 483
meaningly by Caitanya was in Bengal in early [illegible] times.
refers to विधवा कन्या [illegible] Parvatiya's daughter, speech as Udayana carried [illegible] would
representative name of [illegible] or [illegible] avoided.

IV यमकs in Bhāra.

These are not as artificial as those employed in late works like Ratnavali, Mālavikā, Dandin, Vāmana. They are not even as artificial as for example those of Bhārvi (दुःखावृतेभ्यो विषयावृतेभ्यः ... अभङ्गेभ्यः) where dative plural is expressly used for secure यमकs.

Bhāsa's yamakas are pleasing as in:

Abhiṣeka mangala — योगाधि पुत्रमानावेद्य करामिहंता
युद्धे विरुद्धरवरदूषणवीर्यहंता
दर्पोद्धतेक्षणकबंधकपींद्रहंता
पापात्मको निशिचरेंद्रकुलस्य हंता॥

valai संप्राप्ता हरिवरबाहुसंप्रगुप्ता — नृपबाहुसंप्रगुप्ता.

or पादः पापदुषेंद्रस्य लोकनेत्रोत्सवः सदा। यस्मिन्नो नमुनिर्येन तनुताक्षेत्रेन रवे।

or Yaugandharāyaṇa इन्द्रं प्राप्तो यदि रथो भग्नो मम मनोरथः
सूनं दशरथं नेतुं कथं नेत्र प्रेषितो रथः

Even Kalidāsa's यमकs sometimes appear artificial like — स्थांगनामन विमुक्तो स्थांग श्रोणिविभवो
अर्थं तो पृथ्वीति रथी मनोरथ इति वृत्तः
कुलद्वयं हंति मदेन नारी कुलद्वयं सुव्यजलदीव. Ari I. 3

Śārvavarman — मतिमतिरहितेषु पाण्डवेषु द्विमतिरखिलाभि भेदे मता
अमपत्ना I. 6.

39. कपितुरगतिहंताकंसहंता or 40. सुजासि यदि समंतादेवमायः स्वमायः
ऊरुभंग 5. उपलविषमा नागेंद्रांगे दारोरथराधरा दिशि दिशि कृतागृध्रमा-
सा कृगतिरथा रथीः। अवनिपतयः स्वर्गं प्राप्ताः क्रियामरथे रथे प्रतिमुखमिमे तत्तत्
कृतानिदं निहतबहुतः॥

IV 9 अनुप्रीस०

भरताग्रवंतमधिपतेः सुतायाः ... स्मरंत्याः ... पातयंतीभिः ४

Prapine V 5.

Dhananjaya Act 50 दष्टोष्ठो मुष्टिमुद्यम्य तिष्ठत्येष .... अत्रिष्ठतु ममालयं

Karna Bhara I. 1. श्रीधरोऽस्तु प्रियेव वः

Urubhanga I. 1. अस्तु ध्रुवः कंसवधः 2. निकषः पुरुषं श्रयंति.

15. शब्दे मंदरकंदरोदरदरीसंहृत्य वारांनिधिः

38. यत्ते प्रकाशीकृतमूर्धनानि रणं प्रविष्टान्यवरोधनानि.

66. पीडेव सज्जनधनानि तपोवनानि.

Act III prior begin verse 12 - अहो कष्टं वत हि भगवान् प्रजापतिः

Dūtaghaṭa - प्रस्तावना - तनयशतमहन्यते दुर्योधनप्रदोषे धृतराष्ट्रपदेन

Verse 5.

Bāla I 26. गजेंद्रजाति स्मृतमात्रेण विष्णुना प्रभविष्णुना.

Dūtaghaṭa verse 23 निष्ठां गदां स्वां गदाम्. Verse 27 कांचनकंपमिव

Verse 61 निपतितततुः शांतनुसुतः

Pancha III. 15. एकैनैव वयं प्रभाः सहला साहसप्रियाः। etc.

Prapine V 17. गत्वा पूर्वं स्वसैन्यैरभिसरिसमये त्वं विभातैः समानैः

स्वख्यातो यो विमर्दे स स इति बहुशः सत्सुराणां सुराणां। स श्रीमान्

नक्रदेहे दयितमपि विना स्नेहवन्तं भवंतं स्वर्गाध्वः सांप्रतं किं

रमयति चिकुभिः स्वैर्नरेंद्रैर्नरेंद्रः ॥.

V. 25 - पादोपभुक्ते तव पादुके मे एते प्रयच्छ प्रणताय मह्यं। यावन्न वाणेयमिति

कार्यसिद्धिं तावद्भुविश्रमयतो विदूरे मः ॥.

V 26. कुत्रचिद्रणेऽपि कलहेन यशः किंचिन्मयार्जितं। अचिरेणैव कालेन भवतेन

also Abhi II. 10

आप्यायितम् ॥

VII Act begins स्वदारापहारिणं त्रैलोक्यविद्रावणं रावणं .... गुणगण

-विभूषणं विभीषणं Verse 6 - तैस्तैः प्रवृद्धविनयैर्विमुखं मदेन.

विमुक्तममलं शारदेव सोमं। आर्यासहायमहमद्य •

Chāru - I. verse 13 विपाणीषु हतशेषा राक्षसाः साक्षिणो मे.

17 विगणय्य गणिकां तं मार्गसरता कृतेव

Hārṣiṣeṇa II. 1 कुब्जी वृत्तांतं रामपत्न्याः खगेंद्रात् आरूढाशेषं

सहिषेंद्रं महेंद्रं etc

II. 9. कुशिरिव हरिणीनामन्तरे चेष्टमानः

II. 18. क्रोऽहं मोहं गतोऽस्मि

~~Aryaghosa~~:
त्रिविक्रमः story well known — Balacharita I 22

इदं खलु दुरात्मनः कंसस्य गृहं ज्येष्ठाश्रितमिव ?
द्वारेन्द्रकीलधरसिंहप्रमाणः ?

दृश्यते — Just before IV: 13 in Balacharita when Kamsa's servant is announced, he starts saying, श्रीनन्दगोपपुत्र, अनुमानार्थनामधेयस्य महाराजस्य उग्रसेनस्य पुत्रः कंसराजः भवंतमाज्ञापयति — Vrs not Bhs yamita also उग्रसेन, उग्रसेनार्थनामधेय just like his other creation महाहेन. Kamsa also has a similar भानुर्मह that Purnamitra murdered his master Brhadratha.

मघा presides over मार्ग and कृत्तिका presided over by अग्नि. and these two nakshatras are not favoured for any auspicious work.

V. Psychologist. A Surrealist also

Kamsa's vision in Bālacharita II act beginning when he sees नक्षत्र girls asking him to marry them - inauspicious. Later he sees [illegible] of [illegible] नमो वेदवाहु and later he sees अकूहनी, [illegible], कालरात्री, महानिशा, पिंगलाक्षी and Kamsa listens to the conversation between कुहनी and [illegible] in which the latter says Krishna had ordered [illegible] to leave Kamsa.

संकुसाधारदीक्षित: is directly borrowed by Bhatta Narayana - संग्रामाधारदीक्षित.

One of the hymns in the Atharva Veda names the 28 asterisms in their order, beginning with कृत्तिका; it seems to refer to the solstice to the end of Āśleṣā or beginning of मघा. This shows that the 28 nakṣatra is as ancient as the Atharva Veda. The whole of this Veda, like this hymn, may have been composed when the solstice was reckoned in the middle or at the end of अश्लेषा & the origin of the zodiac was placed at the beginning of the Kṛittikā.

is at a high level.

A king is a deity in human form (Manu VII.8). His chief function is to protect and he has to attend 7 or 8 council ors of hereditary office with whom he must daily consult as to state and religious matters. A learned priest should be prime minister. The public works should have directors, mines, manufactories & storehouses should have a supt. Various superintendents are mentioned, salt being one of them. The officers must be brave & honest & he also should lead his troops into battle & kill his enemies on the battlefield. He has his booty of the spoils of the battle.

Under the Muslims, though the higher official were all Muslims, the lower officials had necessarily to be Hindus. So the patwaris, accountants, treasurers & district officials were Hindus, but governors were Muslims. Judicial administration was completely in the hands of the Kazis who administered Muslim law. This bureaucracy enabled Altamish & Alauddin Khilji to restore order & build up an imperial structure. It also provided opportunities to provincial governors to establish states with but a small army at their command, as in the case of Bakhtiar Khilji when he invaded Bengal. The nobility, in the capital, when not engaged in warfare outside the state, always indulged in acrimonious party factions and fruesome massacres, some of which could easily be hushed up, were the order of the day. These higher governors again were constantly revolting & were sometimes quelled with difficulty. So central power weakened gradually & the rural population was entirely left to itself and to the state with which the Muslim rulers were mostly unconcerned. Thus the general Hindu was often depressed and his political power was nil. The poor peasant was highly taxed. Humility and obedience was always expected from them and could even be demanded by law. Barani, the Muslim historian records that if a tax collector demands silver from the Hindu, the latter must weekly give it if the former spit into the mouth, the latter must open his mouth. Naturally so many Hindus preferred to become converts and preserve their self-respect by shortcuts to prosperity. Only some of the Rajputs managed to resist such temptations and preserve their purity of blood. All the same the higher Muslim officers had to maintain their prestige with a strong hand. Sanskrit ceased to be the official language & religion became the monopoly of the common people and Hindi, Bengali, Maithili, Rajasthani & Maharashtri Prakrits became more prominent.

Kṣemendra in his [illegible] has left us a description of the state which is particularly interesting. The bureaucracy in all its stages is described by him and the structure of the govt is given. [illegible] is a satire on officialdom. The lowest rung of the ladder was the village [illegible] = [illegible]. [illegible] are clerks of court. Next higher was the [illegible] who supervised a district, checked the accounts and supervised the administration. His constant tours of the district was dreaded by the public who had to keep him contented by bribes. Above these district officers were Pañcālakas or governors who were assisted by Sufis of Finance who were very imp. officers, controlling the entire administration. The governor's chief assistant was [illegible] who was in charge of govt records, expenses for instance [illegible] or sufis of finance were provincial officers. On top of all this machinery was the ministry of official secretariat. This description is by one who is himself descended from Naginda, the prime Minister of Kashmir was in his lifetime 990-1065 associated with the highest in the land. A Rajaw's bureaucracy with a heavy of officials who were promoted as per their efficiency is cleverly reflected here. [illegible] records that a public document should be written by a [illegible] attested by an officer of official were [illegible]. Yājñavalkya also refers to them by this word as do the Rajataraṅgiṇī and numerous inscriptions of the 8th Cen. These were usually Brahmins and some high class educated Sudras. These officers had already created their own forms & formulae. The Hathigumphā inscription of the 1st Cen B.C. refers to Kharavela as having been trained in Drafting & Lekhaka is a kind of secretary. Shah in which the standard forms of writing official documents in Sanskrit has been actually preserved. There is a Lekhapaddhati of the 8th century with 54 different forms in use and in the Tuḍkiranāmā there is another abstract which in modern language would be a Secretarial Manual [illegible]. Governors and other higher officers were drawn only from the highest castes. The State in Ancient India maintained large but inefficient armies, fortified important strategic places, maintained large roads for trade or military purposes, and managed to build up big granaries. So many kings might have been defeated but they were not usually deprived of their states, but were only asked to pay some nominal tribute to the victor. This state of affairs continued till about the 10th Cen A.D. when the Muslims invaded and threw overboard the entire system of Govt. Administration. The political structure at the time of the Muslim invasion was weakened economically as a result of the five centuries of peace. Commerce and colonisation

miscellaneous.

His idea of स्वर्ग is similar to that of Kālidāsa

उत्प्रहसित इवानेन स्वर्गः says Avimāraka just before III. 16. Just as Vidūṣaka says - तत्र न किमप्यध्यास्यते न वा लुप्यते । केवलं मीनाविदुष्यते. खलात्मनि कस्मिंश्चिन्ते मनोरथस्य in Sāla III is exactly similar to Act III. just before 17. When Kalinga books out for Avimāraka cry को वृत्तांतः भर्तृदारकस्य etc. The reply अयं अमंगल वृत्तांतः

His सन्तु अयं स्वकर्मो मम पतिक्रमः reminds one of कालिदास

कूटः पुत्रेण हि पुनर्नवतां विधत्ते.

Bilhaṇa imitation -

हतोऽपि लभते स्वर्गं जित्वा तु विपुलं यशः - कर्णभार Comp हतो वा प्राप्स्यसि

Act IV. 7. पुत्रं पितेव च परिष्वजति प्रहृष्टः पृथिवेव पुत्रस्य.

मध्यमव्यायोग 52. यथा नदीनां प्रभवः समुद्रः - यथा नदीनां बहवोऽम्बु०.

The योगभ्रष्ट or योगाच्चलितमानस in Bilhaṇa reminds one of Act IV - विद्यातोऽपि मनःभ्रष्टः? - Vidyādhara's question Act IV. 17. प्रसादे मां किं करवाणि भूतः reminds one of शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं. मनोजवं मारुततुल्यवेगं: in Bāla III. 44 reminds one of महतुमातङ्गः धावन् प्रोक्त अभिमुखागतः. even in कुरुभंग नदी reminds one of गीतागान.

The impossibility of the serpent to burn kinsmen also reminds one of the upanishadic story of fire, wind etc being able to destroy the supreme lord

The Ā vi IV. 11 descriptive dissent from Sivaṇa by Vidyādhara शैलेन्द्रः कनकोपमः reminds one of केतापुष्पिपतेव परेण भुजगं in Sāla III.

Prakṛiti VI Act towards end कैकेयी's sentence का नाम माता पुत्रकस्य अपराधं न मर्षयति Compare Sāla's कुपुत्रो जायेत क्वचिदपि कुमाता न भवति.

Sleṣa on शंभु should not be taken in a sense of Mitākṣara on याज्ञ III. 130 says it is the eldest son who is foremost in serving the purpose of a son to his father acc to Manu IX. 106. Asha freshness from विदूषक - Compare मध्यमव्यायोग. Lata his sad recommendation

Bālacharita refers to the earlier tradition making Krishna 7th child of Devaki and not 8th. - गर्भ is referred to as predicting Kamsa's death and not a heavenly voice.

Book XIII - Kathasaritsagara - chapter CXII namely
the story of a Brahmapita's daughter named Lalita
Tamangi who was saved by a Chandala from
an elephant. The 'Chandala' was really Agni's
son, but the fact was not known and he was reared
up only by Chandala parents. The father of the girl is
told this in a dream by Agni & the couple happily
married again in Avimaraka.

Ancient Rome called her sons 'jewels'. In the Judeo of the O.T. Testament, the prestige of a man bore a positive relationship to the number of his children. The Bible stories eloquently state that the control of the father over the son was absolute. He could even sacrifice his son. The father could sometimes even disinherit, sell into slavery, & put to death any of his children even after they had attained high rank (in Rome). But all the same the ancient early religions seemed to agree that the sons alone could continue the race and could perform a ceremonial rite after death and even encourage adoption of children in the absence of children. But in Sparta children were exempted by the state & fortitude & courage were insisted upon even in the very earliest years. But on the contrary in Athens the child's activities were tested into education in accordance to the child's psychological instincts. In China also, the children were valued highly & they in turn revered their parents & even venerated them. But sometimes, children were something even mentioned as the parents could not find sufficient food for them due to famine & widespread warfare. In Egypt the matriarchal civilization was responsible for making the child well treated & fratricide was punishable by torturous death by state legislation. The first & one for family

children was established by the Archbishop of Milan in 1088 A.D. Slowly, the Church under the direction of the Vatican assumed the responsibility for fostering & training such children as neglected or deformed or defective children. But throughout the Middle Ages, the child was inherently regarded with an evil eye and was inflicted very severe corporal treatment. The people believed in "beating the devil out of the child". The Roman law placed the age of responsibility for the child in his 7th year & was followed in this respect by European law, but the child was rather harshly treated by law till his 14th year after which he was entirely to be treated by the Common law. But the German law treated children's crimes up to the age of 12, and the parent or the guardian would be made to pay the compensation for the mischief of the child and that perhaps the Jewish law in being at least protected children from harsh treatment. Parents might be invested the right to beat the children provided this was indulged in only to a limited extent. But something capital punishment could be inflicted on children above 7 & such practices were common even till about a century & half ago.

Plato was almost the first perhaps in the history of the world to say (428-328 BC) that each child was destined by Nature for some special task & that the purpose of education was to draw out that best in the child. Comenius (1592-1671) declared that any education for the child must proceed from simple to more complex phases, & should appeal to the understanding of the child particularly the sense education.

study of the नान्दी in the dramas.

called स्थापना. Very short in all except in मृच्छकटिक. There are 2 सूत्रधारs according to Vamana's Sāhityalankāra - one नान्दीसूत्रधार and the other the regular सूत्रधार who talks to the नट or पारिपार्श्वक and establishes the main part. These स्थापनाs ~~here are all~~ in प्रतिज्ञा & स्वप्न contain also Prākrit - in प्रतिज्ञा, he talks to the नटी asking her to sing; but she says she saw a dream the previous night and so wants to be escorted to some interpreter and the सूत्रधार arranges for somebody to escort her. In the स्वप्न, the order to keep the way clear when the Princess Padmavati is being escorted is heard on the stage and the सूत्रधार comments for our information that Padmavati the Nāgaka king's sister is coming up. Accordingly the entry and the सूत्रधार leave the stage. In the उरुभङ्ग also there is Prākrit also - the नटी expresses a desire to go to the उपवन with her husband the सूत्रधार and the latter just then hears the order that the minister is asked to protect the person of the princess Vasavadattā in the उपवन. So the husband asks the wife to go to the उपवन when the princess' visit is over rather than put the. In मृच्छकटिक, unusually, the conversation between the सूत्रधार & his wife the नटी, seems to move than 3½ pages in Devanāgarī alone and the सूत्रधार also unusually speaks in Prākrit. He says he is terribly hungry & goes home to find that his house is well aloned & he calls out for his wife, and astonished asks her to give him some breakfast. He is delighted to find that his wife to receive him, but he has the shock of his life when the seemingly kind wife quickly informs him that every eatable was there but not in the house, in the marketplace. The angry सूत्रधार consoles her and tries to pacify him and asks him to help her in her forthcoming उपवास or fast. On being asked the name of the उपवास, she replies उमाशिवपदी, implying thereby that her present husband

was not [illegible] or lovely. The [illegible] ironically asks her whether the [illegible] is desired for the next panna and she replies in the affirmative. He asks her who it was that had instructed her to perform the fast, and the person's name is given as [illegible] of [illegible]. The husband's permission is sought for inviting some Brahmin [illegible] —

Megasthenes visited India several times about 300 B.C. in the time of [illegible] Maurya & Kautilya. In spite of faulty statement, we can identify the laws of the time. Secret deposits construed where there were no witness, are dealt with by Kautilya. The quotation from Megasthenes given by Strabo (XV. 1) & checked by Schwanbeck as Fragment XXVII — Mc Crindle Megasthenes & Arrian p. 70 — "They (Indians) have no suits about pledges or deposits nor do they require seal or witness (unsealed deposits in Hindu Law) and confide in each other." Similarly Megasthenes actually refers to Kautilya's laws when he says "for the law ordains that no one among them (Indians) shall under any circumstance, keep a slave." Kautilya says the same at [illegible] : — p. 181. We find Apastamba fighting against the theory of slavery in respect of wife, daughter & son (II. 6. 13; 10. 11). The argument is evidently extended by the Apastamba writers to the question of slavery in general. Probably it is to this tradition that Megasthenes refers as a long admirable law prescribed by their ancient philosophers. Mc Crindle p. 40. Kautilya says that slavery is legal amongst Mlecchas, as if here he had amongst them, Megasthenes' countrymen in view. The two passages of Kautilya, Megasthenes (& Manu) and Apastamba all read together.

The नान्दी of the Dutāṅgadaṭaka is नाट्यप्रणाम्नि भुवनैकपरायणो
वः पायादुपात्त शतबुद्धि कदः सुरज्ञः। कोकन्न परिवर्त नाटकतंत्रवस्तु-
प्रस्तावनाप्रतिनिमापनसूत्रधारः॥ and suggests that there was
a separate or special सूत्रधार to end the ~~सूत्रधार~~ प्रस्तावना as
different from the ordinary सूत्रधार as referred to in Sāhitya
darpaṇa by Viśvanātha.

Yājñavalkya counts the Nakshatras from Kṛittikā as
the first & not from Aśvinī which was introduced by the
Guptas. Yājñavalkya does not define Āryāvarta; in the
post-Gupta period, the very centres of Āryan culture & ritual
had been under the Mlecchas. Meat-Śrāddha (I.246-258-
260) is still allowed & bull sacrifice in honour of a guest
still sanctioned (I.109) though it is omitted from the Śrāddha
list where rhinoceros is still retained. I.259. Parāśara
says that bulls were only eaten in the Madhya country &
implies that it was [illegible] in other centres. Vyavahāra
Mayūkha P.8. Meat-eating at the same time is discouraged
for the Brāhmaṇ I.157. The Atharva, as a Veda is yet
not fully admitted I.101. I.3,9. The word तापस also occurs
∴ Yājñavalkya's date might be about 150-200 A.C. He
must have lived in Madhyadeśa; if he had written in the west
under the sovereignty of the Śātavāhanas, he would not
have mentioned Nāsika. Manu's prohibition of gifts from non-
Kṣatriya Kings is significantly omitted in yajña. Evidently
the Mlecchas also might have been powerful then. His work
was purely scientific, free from personal bias or prejudice, so
accepted throughout India. Vijñāneśvara & Aparārka based
their work on his & all religious schools honour him very
reverently. Rājatarangiṇī adopt it though it does not belong to their Veda

प्रतिज्ञा ० ईहामृग, पंचरात्र समवकार, डिम भंग उत्सृष्टिका अंक (with प्राकृत नर० ० heroes, no divine beings, करुण प्रधान, and उत्पाद्य वस्तु), भाणदत्त ० ० प्रकरण; इत्यादय, मत्तविलास, कर्णभार, घटोत्कच are ० ० ० ० and the rest नाटिका

Yātra - reduced tantrical biggest variety of रूपक and उपरूपक penances of Manu to reasonable limits. He allows शूद्रायण to Sudra, enjoins respect to be shown to him when fitted with knowledge, & allows trade to him III. 262, 268; I. 88; 120; 166; III. 22. Punishments also are less severe than in Manu a kantiṣṭha of Vaiṣṇava Laws about women are also in conformity with their social position, already immensely raised by Buddhism. Their right to inherit admitted with his progressive tendency he retains orthodox conservatism. Pratimā Nāṭaka Dharmādhyavatāra system of law Abhiṣeka by him.

Pratima

J. A. S. B 1913 - K P Jayaswal Abhiṣeka.

suggests that Bhāsa belonged to the time of the Kanva dynasty who succeeded the Śuṅgas. Bhāsa's Brahmin is a militant Brahmin, he is always armed; Dharma code of the militant Brahmin was the Code of Manava dharmaśāstra which is militant throughout.

Puṣyamitra's being a special student of the Ejitā & the saviour of Hindu society & Dharma is referred to in the Bhaviṣya Purāṇa (Pratisarga P. XXIII 18-60 Ejitā is a gospel of war to combat the Buddhistic doctrine of nonviolence. Very likely, the Ejitā was a work of Puṣyamitra's period and I believe Puṣyamitra might have patronised Bhāsa and his son Agnimitra might have patronised Kālidāsa. The misunderstanding of the father towards the son might have brought about unfriendly relations between Bhāsa & Kālidāsa also. Under the Śuṅga Brahmin revival, punishment for theft was made more severe and it was death - cf. - Śāk VI - शूद्रस्य स्तेयमिच्छाद्भि, आत्मनो वधं

The importance of the विदूषक in the dramas wherein he appears leads us to the presumption that Bhāsa is a sufficiently early writer. It is only in Kālidāsa's Mālavikāgnimitra that the Vidūshaka is important - in later dramas he becomes more or less a conventional figure. The Vidūshaka in Charudatta, Mṛicchakaṭika or Svapna is an unimportant or indispensable character.

Kausalyā, Sumitrā & Kaikeyī is the order of seniority according to the Epic, but somehow the order is popularly given as Kausalyā, Kaikeyī & Sumitrā. How & why such a change was introduced we do not know. C. R. Srinivasa Iyengar writes, some inexplicable passages in Rāmāyaṇa, referred to this aspect in the Hindu. Why Bhāsa referred to this? He made Bharata declare responsible for this? He made Bharata declare मां गायमुनयोर्मध्ये कुनदीव प्रवेशिता in Act. 16. Kaikeyī is instrumental in inspiring his treatment. Again instrumental in inspiring Śrī Śaṅkara to say कुपुत्रो जायेत क्वचिदपि कुमाता न भवति.

Śrī Rāmeśa says चन्द्रमा तपसि ध्यानं चन्द्रमा तपः is echoed by Bhavabhūti who says जायेत रागेन मा.

Abhinavagupta, commentator in the word ग्रामणी: in Nāṭya Sāstra III.9 तथा नाट्यकुमारीश्च महाग्रामण्यमेव च, says it refers to गणपति; but the text itself while referring to all other gods in the context does not refer to Gaṇapati. तथैवोत्तरपूर्वायां नन्द्याद्याश्च गणेश्वराः / are referred to. So Gaṇeśvara is not one, but many including नन्दी. Again in 32 ग्रामण्यमुत्तरे स्तंभे पूजार्थं संनिवेश्य - मेनु - शिवविष्णुमहेन्द्राद्याः संपूज्या मोदकैरथ Verse 37, Gaṇapati is मोदकप्रिय, but not referred to. Verse 51 देवदेव महादेव गणेश त्रिपुरान्तक। प्रगृह्णातु बलिर्देव मंत्रपूतो मयोद्यतः but गणेश here obviously only शिव. Verse 60 महागणेश्वराः सर्वे नन्दीश्वरपुरोगमाः is obviously no reference to one गणेश. - Baroda Edition 1926

entirely due to the myths current regarding that fabulous minister who was looked upon as the master-creator of the art of poetry & as the author of all the poetic wisdom on the subject of अलङ्कार. The उपमान is the remnant of an early age, though the hope has been disappointed of its turning out a production of the 4th Cen B.C.

belongs to the author himself or to some one else must be left uncertain. In the same way as the अर्थ, numerous other collections of political precepts including नीतिसार published by Ramaswami were issued under the name of Chāṇakya or कुटिल नीतिज्ञ because he was considered the cleverest & most consummate politician of antiquity, which also led to his being commended [illegible].

It is not intended to depreciate the अर्थ thus, but merely to give it its proper place in Sanskrit lit. ~~The plan to publish~~ Prof Winternitz also refers the अर्थ to the 3rd Cen AD, Kāma to the 4th & the नीतिसार to the 8th Cen. The Dharmasāstra of Nārada & Yājña belong to the same period as the अर्थ. The traditional accounts of Kautilya do not refer to Kautilya in the capacity of teacher or author of literary repute, nor is his name ever mentioned by Megasthenes, nor does the latter's description of India bear out the theory that he was a contemporary of Kautilya. Patañjali refers to Maurya & to the [illegible] but he is silent about Kautilya. The अर्थ itself proposes to be the composition of Kautilya but Kautilya is a mere nickname denoting hypocrisy which could hardly have been devised by the renowned minister of Chandragupta. Nor does the character of the work stamp it the production of a statesman, filled as it is with pedantic classifications & puerile distinctions like all Śāstras composed by Pandits. The real author was a theoretician, no statesman but perhaps an official in a state of medium size where he had obtained an insight into the working of the administration. The ascription of the work to Kautilya or Chāṇakya as

of Jains VI.16 Jains from S. India & Ceylon occupy a prominent place. The only known mss of Arthas exist in the South, & the frequent interchange of the 2 letters त and ट in the same mss is a southern peculiarity (ब & व?)

It is not even certain whether the real author of the work himself meant to ascribe his entire composition to Kautilya though it is called Kauṭilīya or Kauṭilya Arthaśāstra in the colophons. The numerous references to opinions of Kautilya in the body of the work are in मतभेद chapter (XV.1) explained as coming under the head of उपदेश or statement of the views of others, so that apparently they would not represent the author's own views. The whole work, considering its unity of plan & structure, is likely to have been composed by a single person, probably a Pandit belonging to a school of Polity & Law & who to render a dry subject interesting introduced debates in which पूर्वपक्ष is put in the mouth of eminent sages or of deities whose names he felt from tradition while the उत्तरपक्ष is always reserved for K. This is not a mere conjecture, the पूर्वपक्ष, उत्तरपक्ष and एकांत being expressly mentioned among the devices used by the author. (XV.1 5-7-63). The verse at the end of the last chapter (XV.1.78) was added by the author in accordance with tradition which credited Kautilya with the overthrow of the Nandas & with the foundation of his science of polity, and in order to win favours for his own composition. Two other verses at the end of I.1, and II.10 also refer to the authorship of Kautilya. Whether the verse at the end of the whole work in which it is called with मुनि & शास्त्र and ascribed to विष्णुगुप्त

solid was supposed to be effected, but at the same time an enormous increase of their weight, extending to million times of their original wt." Silver, copper, lead, & zinc were often made into an amalgam & the latter rendered compact & coloured yellow with the aid of orpiment'. (Ray, Hindu Chemistry II.31)

Regarding the age & origin of Hindu alchemy, the opinion of those does not deserve much credit who believe it to have been the outcome of Indian intellectual activity (Ray, II.59). Its similarity with European methods & the reference to Rūma (Rome) & to the Country of the Phiranga, (Franks) & 苦.45 in Sanskrit texts on alchemy, point to a western origin, and we can only hesitate between the 2 hypotheses of a Greco Syriac or an Arabian source. If the latter derivation were correct, Indian Alchemy could not be older than 7th or 8th Cen. A.D. There are some considerations speaking for a Greco Syriac rather than an Arabian origin, & under this hypothesis, alchemy might have been imported into India in the first centuries of the Christian era & we might abide by the 3rd century as the probable date of the Artha-śāstra.

Negative evidence regarding Kautilya's authorship of Artha is furnished by the fact of Chandragupta's Capital Pāṭaliputra being nowhere referred to, though some other northern localities are mentioned & though rules for the building of a royal residence are given II.3. The geographical horizon of the author points to a southern rather than a northern home. Thus in the discussion of traderoutes VIII.12, the route to the south is declared preferable because mills, diamonds, gems, pearls & gold are to be found in abundance in the South, & in the chapter on elephantiasis

dental remarks of Hiouen Tsiang (or Yuan Chwang) on the subjects of currency, caste, dues payable at ferries, land tax and taxation in general, octroi duties, punishment may be compared with the rules of the Artha. Even more striking analogies than these may be traced in Alberuni's great work on India (II Cent). Thus Alberuni's statement that the Indians pay one-sixth of their income to their king in recognition of the protection he affords to his subjects, their property & their families, agrees with the passage in Artha I.13 about kings, fed by the payment of 1/6 of the grains grown in their country, maintaining the safety of their subjects. Alberuni mentions Indian books लोकायत composed by Brihaspati & treating of the subject that in all investigations we must exclusively rely on the apperception of the senses. Kautilya includes लोकायत in his definition of philosophy & quotes the heretical opinions of the sect of Brihaspati ~~treating of the subject that in all investigations we must~~ concerning the Vedas (I.2). Alberuni has a great deal to say about alchemy and gold making in India, exactly as Kautilya refers to the production of gold from other metal. Thus in सुवर्णाध्यक्ष II.13. Kautilya refers to gold obtained by amalgamation with mercury रसविद्धं. In the chapter on mining operations II.12 Kautilya refers to liquids containing gold रसः कांचनिकाः which transform copper & silver into gold more than a 100 times its weight also of gold ores which are made use of in converting copper or silver into gold. Mercury is referred to as रस: The use of the term हिंगुल cinnabar also speaks of an acquaintance with mercury which was obtained from cinnabar. Indian works on Alchemy show that diverse impurities & amalgamations were in vogue by which not only the conversion of base metals into

the idealizing tendency in Megasthenes greatly impairs the trustworthiness of his statements. The same maybe said of his fantasizing tendency a remarkable instance of which is supplied by the war office of Megasthenes being divided, as mentioned above, into 6 boards, exactly like the civil ones. It stands to reason that boards of five appointed to command the forces of the country would not be a happy institution, as military command must lie in the hands of a single person. Nor does the Artha ever refer to a plurality of commanders. Megasthenes seems to have transferred the supposed organisation of civil service to the military.

In some cases Megasthenes may have arbitrarily assigned the institutions of other countries to India. Thus his 7 classes of the population may be an imitation of the 7 classes of the Egyptian people, according to Herodotus, though details differ. The milestones may be a Persian institution. The philosopher Plato in his idealistic work on the State may have furnished or influenced some of the political theories of Megasthenes. The sensational element is represented by the winged serpents, one horned horses, & long lived elephants of Megasthenes, as also by his assertions about the enormous size of the continent of India & the gigantic dimensions of the ditch surrounding the capital of Pāṭaliputra.

Megasthenes was unacquainted with the language and literature of India & his work, though earlier in date, is far inferior in intrinsic value to the itineraries of the Chinese Pilgrims & to the great Arabian work of Alberuni on India. It deserves to be noted, that these compositions also contain several interesting correspondences with the Artha. Thus the inci-

contents of the chapter of Artha II.25. in which recipes for the preparation of alcoholic drinks are given, one of which liquor is said to be fit for a king राजपेय, & the practices prevalent in liquor shops & bars are described. The vice of drinking is counted among the principal vices of a king (VIII.3) but the killing of a drunken king is not referred to, though there are instances of kings killed in their harem by their own queens (I.20). Again, the surprising simplicity & naturalness of Indian habits of life may be gathered acc. to Megasthenes, from Indians having no suits about pledge or deposits & requiring neither seal nor witness, nor do they put out money at usury, or know how to borrow, (fr.2)). Against this, यत्र, as well as law books are perfectly familiar with the institution of pledge, both movable & immovable, with open & sealed deposits, & with a high rate of interest rising to more than 100% per year (III.11). Proofs of Indian honesty are said to be supplied by the house and property of Indians being generally left unguarded & by theft being of very rare occurrence, so much so that the reported theft in the immense camp of King Sandrakottos did not exceed the value of 200 drachmas a day & this among people having no written laws (fr.2)). The Artha devotes a particular chapter to the subject of robbery (IV.1)) nor have the open parts in III 8, anything to do with the unguarded houses of Megasthenes. Royal writs of command & many legal rules are mentioned (II.10; III.IV). The supposed veracity of Indian spies of Indians generally is not confirmed by what Kautilya says about the necessity of three spies having to agree in the same statement to be held reliable (I.12).

the exercising of the body by friction (fr 2) & the duties of [illegible] (I.21); the King's guard armed women (fr. 2)) & the troops of armed women in the royal palace (I.21).

The numerous & glaring discrepancies between Megasthenes & Kautilya are to some extent due to the idealizing tendencies of the Greek writer who was anxious to present the life & manners of the Indians in a very favourable light, much as at a later period Tacitus in his Germania held up the Germans of his time as a model to his own countrymen. Thus Megasthenes praises the Indians: "they keep no slaves, all men being equal & no slavery permitted" (fr. 1.26.27.41). Kautilya frequently refers to slavery & mentions no less than 12 kinds of male slaves, most of which occur in the lawbooks of Manu & Narada, besides various female slaves. Slavery was a regular institution in India up to its abolition by the British Govt in 1860. Another idealistic trait in Megasthenes' description of Indian institutions is the privileged position assigned to agriculturists, who are exempt from military service & must never be molested even in time of war, nor may their cultivated fields be injured or devastated by their belligerent (fr. 32). This account of the privileges of agriculturists in India is incredible in itself & quite opposed to what Kautilya says about a hostile army inflicting loss, destruction, devastation, & plunder (VIII. 4) & about an army being paid with raw produce & with allowance for plunder (IX. 2) or to pitiless warfare enjoined in lawbooks, which include spoiling of the enemy's grass, food, fuel, & water (Manu VII. 195). The abstemiousness of Indians is said to be proved by their never taking wine except at sacrifices & by the custom that a queen killing her husband when he is drunk may marry his successor (fr. 27). The truth of this statement may be measured by the

the knowledge of prices of articles sold, which bears hardly recognizable with its complicated system of tolls & fares, import & export duties.

The organisation of the war office, with the Commander of the Fleet at the head of its bureaux & divisions of 5, has been parallelised with Kautilya's statement about the अध्यक्षाः, & other military commanders. The नौ-अध्यक्ष, is no admiral, he is simply an inspector of ships who raises tolls & taxes, watches ferries, provides for the shipwrecked, & keeps off pirate ships. II. 28. The third of the 6th division consists of the commanders of foot-soldiers, horse, war-chariots, & elephants, chariots & infantry (II. 30-36) but the latter are single & independent in the against boards of 5 in Megasthenes.

As regards 7 classes of Indian people (fr. 1) all attempts at reconciling this peculiar classification of Megasthenes with the of Sanskrit lit have failed, it has been observed by Smith that 7 classes have little to do with the regular caste of Hindu-ism. It is possible to identify the names of 7 classes with designations of as many professions in the Arthas, but the variety of professions in the latter work is far greater than in Megasthenes.

In describing his 2nd class of husbandmen, Megasthenes declares the whole land to be the property of the king, just as a Sloka quoted in the commentary on Arthas II. 24 makes the king owner of both land & water in his realm. A close examination of the whole chapter in the सीताध्यक्ष (II. 24) shows that the ownership of the king was confined to the crown land called सीता & did not extend to the land owned by the ordinary peasant.

Some other correspondence though striking in themselves possess no chronological value, ∵ they refer to practices which were prevalent at all times in India. Of this kind are the remarks about elephants & their treatment (fr. 1. & 36-38; Arthas II. 31 ff

Megasthenes mentions that District officers had to construct roads & he says that at every 10 stadia there was a milestone indicating the distance (fr. 36). The Arthaśāstra refers to various officers maintaining roads in towns & country, but it nowhere mentions milestones. The town officials of Megasthenes (fr. 36) may be compared to the Nagaraka or city magistrate with his subordinates, & other officers of State in the Arthaśāstra (II. 36) but the former 30 in all consists of boards of 5 persons without a president & are said to cooperate, whereas the latter are independent each in his own dept., without any such cooperation. It is true that Panchayats boards show an external similarity as to their number with the modern village Panchayat but these village or caste committees are entirely private institutions consisting of elected members whose office is honorary. The second board of five which has the care of strangers has no counterpart in Arthaśāstra, though the latter has some rules on the subject of foreign traders, their rights & supervision. The third board which consists of those engaged in the registration of births & deaths, has been compared by R. Mukerji with Kautilya's संख्यायक & लेखक who carry on census operations, but the संख्यायक confine themselves to ascertaining the number of families & of heads in each family in their respective districts. The 4th board superintends trade & commerce & inspects weights & measures, seeing that fruit is sold according to fanged weights, that Greek term has been identified by Smith with Kautilya's अग्रहारिक but that identification has been thrown by Stein & cannot stand as the Sanskrit term refers to official stamps or marks on merchandise. The 5th board of Megasthenes inspects & sells manufactured articles both old & new which primitive arrangement cannot be compared to the active & highly developed state of private & public commerce in Mr. The 6th board collects

The Arthaśāstra refers to alchemy (II.12) which was a late growth on the soil of Indian science & makes frequent use of the late term सुवर्ण for copper e.g. in the compound सुवर्णाध्यक्ष शास्त्र also of the term सुरंग 'a mine' which is probably derived from syrinx, a Greek Hellenistic word in Polybius & Diodorus. The political & economic institutions & social institutions described in Arthaśāstra are of far more advanced & complicated type than those recorded or alluded to by Megasthenes about 300 BC & in Aśoka's inscriptions. Metallurgy & mining industries were highly developed, the working of metals was a state monopoly & lay in the hands of officials such as the superintendent of mines, of gold, of mint, of salt, of ocean mines, the state goldsmith, experts in mineralogy & mining labourers. Technical skill & chemical processes were combined in the production of metallic utensils & coins, ornaments & jewellery. Megasthenes only refers to five kinds of metal produced in India & Strabo describes the Indians as experienced in the art of mining & smelting. The Arthaśāstra mentions books, letters & reports, registration & correspondence, clerks & accountants, & devotes an entire chapter to the rules for the production of royal writs (II.10). Megasthenes declares the Indians to be unacquainted with writing. Revenue in Arthaśāstra includes a land & water tax, various tolls, fees, taxes on the produce of mines, premium on coins, imports on gambling, liquor duty, carriage cess, road cess, fines etc. Megasthenes only mentions a land tax, a tax on silver & gold, & taxes on herdsmen & artisans & on articles sold. Dr O. Stein in his valuable work on Kautilya & Megasthenes considers the items of difference to overweigh by far the coincidences both in number & importance.

century, Vātsyā may be placed in 4th cen. some confirmation of this date is supplied by Bhavaswāmi who quotes Kāma & by Varāha who in 2 chapters of his Bṛhatsaṃhitā especially in chap 78, on [illegible] shows himself acquainted with Kāma. The Pañchatantra refers to Vātsya in 2 passages according to some editions, but the [illegible] the earliest version of Pañchatantra does not contain the name of Vātsya. Nor is the well known passage of Kāma about the Andhra King Śrī Śātakarṇi Śātavāhana having killed his queen Malayavati in an unwary sport by a stroke of her head (not by a pair of scissors) capable of furnishing us with a more exact date of the Kāma because we do not know how long he may have lived before the composition of the work. Scholars think that the mention of Kāma of [illegible] & the later Andhras as ruling side by side in the S.W. of India we arrive at the time subsequent to 225 A.D. as the period when Vātsya flourished, this being the time when the later Andhra Kings and Abhiras ruled simultaneously over different parts of Western India. However the mere absence of a reference to the position of the Andhras as sovereigns exercising Suzerainty is not sufficient to enable us to fix them as later Andhras. It will be necessary to confine ourselves to the literally dated [illegible] in fixing the age of Kāma & these dates as mentioned before point to 4th cen. A.D.

Mahābhārata nowhere mentions Kautilya or Kāma. Nor Rājadharma in the Mahābhārata & in Dharmaśāstras is in an entirely primitive condition as compared to the detailed provisions & advanced conditions of life in the Arthā. The latter refers to the great epic or to narrative lit in general as इतिहास or इतिहासवेद & shows itself acquainted with its contents.

may be obtained from an examination of the earlier works quoted by Vātsyāyana, which is the Kalpasūtra of Baudhāyana from which Vātsyā appears to have taken 5 sūtras belonging to the Gṛhyasūtra & Dharmasūtra part. The Dharmasūtra of Baudhāyana is referred to the 2nd cent B.C. About the same date is generally assigned to Patañjali from which the passage about cooking meat food & about sowing barley corns in I.2, appears to have been taken. The numerous references in the Kāma to love-stories occurring in narrative lit, such as those of Ahalyā, Aurvaśī & Śakuntalā, do not prove much ∴ the dates of these stories cannot be fixed. Bhakaldas thinks that the narrative literature of India flourished most in the early centuries of Christ-ian era & that the works of Bhāsa (3rd cen. AD) exhibits a state of society very closely resembling that depicted in the Kāma. The borrowings from Kautilya have been discussed before.

The lower limit of the date of Vātsyā is fixed by the reference to the rule of the Kāma in later lites, due consideration being paid to the circumstance that Kāma was not the only work of its kind & that the reference may be to some other Kāmasūtra work. Kālidāsa seems to have followed Vātsyāyana in a verse in Śākuntala & other analogies may be found in Act I & IV, as also in the description of the dalliance of the Vidūṣaka & Kāmadevī in XIX Canto of Raghu & in Canto XII of Kumāra. Even more important is the evidence supplied by Subandhu by a passage in his Vāsavadattā where he says that Kāmasūtra was written by Mallanāga & contains the delight & enjoyment of ~~prostitutes~~. Here we have a distinct reference to Vātsya by his proper name. The courtesans of Kusumapura are described in terms apparently borrowed from the Kāma. If both Kālidāsa & Subandhu are referred to 5th

modification, as the passage in I.3. should receive a stop after the first शौचं, the clause beginning with सर्वे giving an account of the duties common to all the 4 āshramas. अहिंसा is the first of these universal obligations & the same is expressed in Nitisāra II.32 and elsewhere so that it may be considered an axiom of Indian Ethics. In practice this rule was often neglected & even in Buddhist lit the promulgation of अहिंसा goes hand in hand with references to butchery-houses & to the public sale of meat. Abstention from meat which Kāma proclaims & the अहिंसा doctrine of the ऋषि may be mere theories, especially as both works allow पलेहो to drink, which is generally connected with the usual of animal food in India.

If ∴ we may take as probable that the Kāma was composed not long after the Artha, we may say with Bhandarkar that the date of the Artha depends on that of the Kāma.

Vātsyāyana is more explicit than Kautilya about the name of his predecessor, but the historical value of his statement is doubtful. The creator Prajāpati is said to have composed a vast encyclopaedia in c. 100,000 chapters on the whole subject of त्रिवर्ग. This agrees with what is related in पर्व 1 of the Mahābhārata about the origin of 3 sciences of धर्म, अर्थ, काम, & generally intended to show the close of contact existing between the three sciences. The subsequent development of Trivarga is different from in both works, except the activity of बृहस्पति, the guru of the gods, who in Kāma is said to have abridged the Artha, from the original work of Prajāpati while the महाभारत ascribes to him one of the subsequent abridgements of the original Śāstra in 1000 chapters, may perhaps be compared to विशालाक्ष or इन्द्र in MBh who reduced the original Śāstra to 10,000 chapters.

More reliable results then from these traditional accounts

It is quite clear in this particular instance that V must have been the borrower, as political envoys might be converted into love messengers but not vice versa. The compound गूढाभिसंधान Kāma V 5. may be formed on the analogy of गूढाभिसोपान Artha II. 3. खर्वट as the name of a town Kāma I. 4 corresponds to खार्वटिक Artha II. 1. Both works are divided into Adhikaraṇas & adhyāyas; each chapter terminates in a few verses, the rest being prose in both. Prof Jacobi refers the अर्थशास्त्र to a much earlier date than the Kāma, his principal reasoning being the allusion to Greek astrology contained in the term यवनजातक (Kāma III. 1) while the Artha contains no such allusion. However Kāma (IV 4) attacks those who believe in the influence of stars on human destiny & mentions the planets Jupiter & Venus (IV. 24). II. Vātsyā in his definition of kāma I. 2. betrays a knowledge of the सांख्य philosophy while Kauṭilya absolutely ignores this system in his definition of आन्वीक्षिकी I. 2. But as against this we say that argument ex silentio proves nothing. His own philosophy had a materialistic bias, as it includes लोकायत. III. काम I. 2. declares abstention from meat the like practices to be mentions मोक्षमहाफलादिभ्य: शास्त्रादेव निवारणं अर्थ: - whereas Kauṭilya, in सूनाध्यक्ष II. 26. permits the sale of ~~flesh~~ meat & orders compensation in flesh to be given for the sale of bony flesh. The flesh of animals killed elsewhere than in a slaughter-house, stunking flesh, the flesh of fallen animals, & flesh without the head, feet or bones must not be sold. The duty of अहिंसा according to Jacobi was originally confined to the 4th āśrama of wandering beggars & has retained that character in the Artha where अहिंसा is enjoined only for परिव्राजका: I. 3. Afterwards अहिंसा was practised especially by Buddhists & Jains, as seen from Aśoka's edicts. However the statement regarding Kauṭilya's attitude towards अहिंसा requires

Reprehensible practices such as the number of distinguished offices, the levying of highly oppressive taxes, the corrupt system of espionage, may have existed from an early period, but it was probably not till the rise of the science of Arthaśāstra that they were openly recognised & even recommended in Sanskrit literature.

The definition of a true friend in Kāmasūtra I.5. agrees with two passages in Arthaśāstra:

सहपांसुक्रीडितमुपकारसंबद्धं मित्रं सेवेत ... मित्रसंपत्

Artha - VI.1.

मित्रसंपत सहक्रीडितत्वात् नापराध्यति " I-8.

The last book is called औपनिषदिकं in both works & one of the last verses in Kāma seems to be taken as the concluding rule in Arthaśāstra II.10.

पूर्वशास्त्राणि संहृत्य Kāma VII.

सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य Artha II.10

इति समाप्तं पूर्वेण occurs here also in III.5. The clause आसमाप्तं up to completion is equally common to both works. The sentence कुसुमसधर्माणो हि योषितः सुकुमारोपक्रिया Kāma II.1. which is quoted by Sharabhuti seems to be an adaptation of Kauṭilya's statement Artha II.9. that men are fickle-minded like horses चित्तानि मानवानां । अश्वसधर्माणो हि मनुष्याः. The duties of a messenger in love affairs are analogous to those of an envoy in political affairs

तत्र दूतकर्म ... खेदपाताविति दूतगुणाः Kāma I.5.

दूतकर्माणि ... तत्र यथोक्तोपायतः Artha XII.1

Female love-messengers may be classified in the same way as the envoys of a king of whom there are 3 different classes:

निसृष्टार्था परिमितार्था शासनहरा चेति दूत-विशेषाः Kāma VI.1.

अमात्यसंपदोपेतो निसृष्टार्थः पादगुणहीनः परिमितार्थः अर्थगुणहीनः शासनहरः Artha I.16

pleaded guilty from torture. In other cases ग, ज, ह, तिरश्चीन are left out.

Mr Shamasastri ~~Ganapatisastri~~ has argued the other way & says that Kautilya is earlier than these Dharmasastra Kāras. Mr Shamasastri believes that Yajña perhaps indirectly through the medium of a Common source might be the borrower & not Kautilya. Certain technical terms which Kautilya appears to have used in a more and original sense than Yajña are partly left notably him, thus the Compound शपथपदीयानुयोग with Kautilya means the trial of a criminal on oath whereas Yajña uses अयुक्त शपथ in the modern sense of an improper oath. Kautilya's अयुक्त = one other than a permanent officer is by Yajña changed into अशपथ्य = improper. Surgical operations on boils other than dangerous boils with evening death are declared punishable by Kautilya while Yajña makes operations on boils in general a punishable offence. Against this it has been pointed out by Ganapati Sastri that the difference between अयुक्त + अशपथ्य is purely nominal. Such अशपथ means in both works an unauthorised demand for statement on oath. As regards boils the clause concerning dangerous boils has apparently been added by Kautilya, exactly in the same way as in the before mentioned cases where the rules of Yajña have been supplemented in Arthasastra.

Arson

विवीतक्षेत्रखलवेश्मद्रव्यहारिणां तप्तलोह-
दीपिकमाग्निना दाहयेत् - IV.11

क्षेत्रे वेश्मनि वने ग्रामे विवीते खले दाहकः
राजपथाभिगामी च दग्धव्यास्तु कृताग्निना
Yajna II.282

Adultery.

जारं चोरं इत्याभिहतः पञ्चशतं दण्ड्यः।
हिरण्ययेन मुञ्चतस्तद्दशगुणः VI.12.

जारं चौरेत्याभिहतः दाप्यः पंचशतं दमं
उपजीव्य धनं मुंचंस्तद्दशगुणीकृतं
Yajna II.301

Noxious animals.

शृङ्गिणां दंष्ट्रिणां च हिंस्यमानानामपोहतः
स्वामिनः पूर्वसाहसदण्डः। प्रतिकुष्टस्य
द्विगुणः - VI.13.

शाकां ह्यपोह्यनवामी दंष्ट्रिणां शृंगिणां
तथा। प्रथमं साहसं दद्याद्विकुष्टं द्विगुणं
ततः - Yajna II.300.

Unjust Punishment.

अकण्ड्यदण्डने राज्ञो दण्डास्त्रिंशद्गुणं भवेत्
वरुणाय प्रदातव्यो ब्राह्मणेभ्यस्ततः परं
VI.13.

राज्ञस्त्यायेन यो दण्डो गृहीतो वरुणाय तं
निवेद्य दास्याद्विप्रेभ्यः स्वयं त्रिंशद्
गुणीकृतं - Yajna II.307.

Kautilya must have been acquainted with a whole body of शास्त्र lit much as we now have it, from the earliest Dharmasūtras down to the most recent medical Smṛtis & Smṛti fragments. The metrical rules of the Dharmasūtras were generally turned into prose by K especially those taken from Yajna with which the agreement is particularly close. In some cases the very were left as they are e.g. No 1, 2, 33. Omissions have supplied & short rules expanded. Thus in No 14 the remark that interest shall cease to accrue is more explicit than Yajna's rule that there shall be no interest. In No 26 (modern text) the enumeration of cases of sudden death contains several details not found in Yajna. In No 27 (Mandavya) the reason of his unjust condemnation as a thief is given, Mandavya having

Gambling

द्यूताध्यक्षो द्यूतमेकमुखं कारयेत्
..गरदाजीविज्ञापनार्थम् III.20

द्यूतमेकमुखं कार्यं तस्करज्ञान
कारणात्। Yajna II. 224.

Oaths.

शापथवाग्व्यानुयोगमनिस्पृष्टं
कुर्वतो युक्तिकर्म-पामुक्तस्य
III.20.

अयुक्तं शपथं कुर्वतापोह्यो
योग्यकर्मकृत् Yajna II 235

Fraudulent Merchants.

वैदेहकानां वा संभूय पण्यमरुंधता-
मनर्घेण विक्रीणतां वा सहस्रं दण्डः
IV.2

संभूय वणिजां पण्यमनर्घेणोपरुंध
तां। विक्रीणतां वा विहितो दण्डस्तमः
साहस्रः — Yajna II. 250

Sudden Death

हृतस्य पातमासन्नेभ्यः परीक्षेत
येनाहृतः सहास्थितः प्रास्थितो हृतभूमि
आनीतः वा तमनुयुञ्जीत। येनास्य हृत-
श्चौरावासन्नग्रामानैकैकशः पृच्छेत्
केनायमिहानीतः हृतो वा IV.7.

अविज्ञातहृतस्याशु कस्य सुतबंधवः
प्रष्टव्या पौरपितृव्यास्य परुंछितः स्त्रीद्रव्यवृत्तिकाश्चो वा केन वायं गतः सह
मृत्युदेशसमाप्तं वा हृत्वा द्वापि समं गतैः
Yajna II 280, 281

Manduka

दृश्यते च चोरेषु चोरमार्गे यदृच्छया।
यथा हि माण्डव्यः कर्मकृद्दोषात्प्राद्चोरः
चोरोऽस्मीति ब्रुवाणः — IV.8.
(this story seems to be older than the usually received story in Bhārata)

प्रातश्चौरोऽपि चौरत्वं चौरस्यापात्यचौर-
तां। अचौरश्चौरतां प्राप्तो माण्डव्यो यव-
हृतः — Narada R. 1.42

Murder of a Brahmin

चौरं पारदारिकं वा मोक्षयेत्। राजशासनं
कृतमतिरिक्तं वा लिखेत्। — IV.10

कृतं वा यथाविधि वापि लिखेद्यो राजशासनं
पारदारिकचौरं वा मुच्येतो दण्ड उत्तमः
Yajna II. 295

Estimating a pledge.

निवृत्तवृद्धिको वीथिसत्कालकृतमूल्यः नत्रैवाकर्षिणेत - III 12.

न कालकृतमूल्यो वा तत्र तिष्ठेद्वृद्धिकः
Yajna. II. 63.

Wage.

यथासंभाषितं वेतनं लभेत
III. 13

भृताय वेतनं दद्यात्कर्मस्वामी यथाक्रमं
Narada VI 2

Rescission of Purchase

क्रीत्वा पण्यमप्रतिगृह्णतः द्वादशपणः दण्डः
III. 15.

क्रीतमक्रीणतो वा हानिः सा क्रेतुः
Arthasastra Vyam V. 229.

Aversion to Priests.

वातप्रस्थयतिब्रह्मचारिणामाचार्यशिष्यधर्मभ्रातृसमानतीर्थ्यानां
स्वश्रभाजः - III. 14.

वातप्रस्थयतिब्रह्मचारिणं स्वश्रमाणिनः
क्रोशेनाचार्यसच्छिष्यधर्मभ्रात्रेकतीर्थिनि
Yajna. II. 137.

Robbery

साहसमन्वयवत्प्रसभकर्म
निरन्वये स्थेयमपव्ययते - III. 17

यः साहसं कारयति स दाप्यो द्विगुणं
दमम् - Yajna II. 23.

Law of Talion.

उदरं येनांगेन ब्राह्मणमभिहन्यात्तदस्य
छेदयेत् III. 19.

येन केनचिदंगेन हिंस्याच्छ्रेष्ठं
अंत्यजः। छेत्तव्यं तत्तदेवास्य -
Manu VIII. 279.

Attack & Robbery

साहसमनेकं कृतो प्रत्येकं द्विगुणो दण्डः
... कलहे द्रव्यमपहरतो दशापणो दण्डः
III. 19

एकं कृतं बहूनां च यथोक्ताद्द्विगुणो
दण्डः। कलहापहृतं देयं दण्डश्च
द्विगुणस्ततः - Yajna II. 221.

Gambling.

दुःखोत्पादनं द्रव्यमस्य वेश्मनि प्रक्षिपतो
द्वादशापणो दण्डः प्रच्छन्नमन्यत्र पूर्वः
साहसदण्डः - III. 19

दुःखोत्पादि गृहे द्रव्यं। क्षिपतश्चापहरं
तथा। षोडशाद्यः पणान्दाप्यो द्विगुणः
मध्यमं दमम् Yajna II. 224

Unequal division.

जीवद्भिर्भागे पिता नैकं विशेषयेत्। न नैकं अकारणानि विभजेत - III.5.

जीवद्भिर्भागे तु पिता नैकं पुत्रं विशेषयेत्। निर्भाजयेत् तु नैवैकं अकस्मात्कारणं विना।
Kātyāyana

Escheat to the King.

अदायादकं राजा हरेत्

सर्वेषामभावे राजगामि तत्
Nārada XIII.51.

Illegitimate Sons

औरसे तूत्पन्ने सवर्णास्तुतीयांशहराः
III.7

Same in Baudh II.3.11.

Boundary Disputes.

प्रनष्टसेतुभोगं वा सीमानं राजा यथोपकारं विभजेत् - III.9.

सीमायामविषह्यायां स्वयं राजैव धर्मवित्। प्रदिशेद्भूमिमेतेषां उपकारादिति स्थितिः - Nārada XIII.265

Negligent Workmen

कर्माकरणे कर्मवेतनद्विगुणं हिरण्यदानं
III.10.

गृहीतवेतनः कर्म त्यजन्द्विगुणमावहेत्
Yājña II.193.

Good companionship.

सर्वहितमेकस्य ब्रुवतः कुर्युराज्ञां
III.10.

कर्तव्यं वचनं तेषां समूहहितवादिनां
Yājña II.191.

High rate of interest.

दशपणा कान्तारकाणां
विंशतिपणा समुद्राणां III.11.

कान्तारगास्तु दशकं समुद्रा विंशकं शतं
Yājña II.38.

Invalid debts.

दम्पत्योः पितापुत्रयोः भ्रातॄणां
भाविभक्तानां परस्परकृतमृणाक्षरं
III.11.

भ्रातॄणामथ दंपत्योः पितुः पुत्रस्य नैव हि।
प्रतिभाव्यमृणं साक्ष्यं अविभक्ते न तु स्त्रियां
Yājña II.52

Redeeming a pledge.

उपस्थितस्य प्रतिग्रहे दशपणो दण्डः
III.12.

उपस्थितस्य मोक्षस्य आधिः स्तेनो न्यथा भवेत् - Yājña II.62

It is largely represented in the Dharmashastra & Kautaliya's Arthashastra books (III, IV) particularly by many passages recurring almost literally the same in the law books of Yajnavalkya, Nārada, Manu, in fact all the principal works of this class, as shown in a concordance published in the Journal of the R.A.S (Royal Asiatic

प्रज्ञापनलेखपरिदानलेखाः
तथा परीहारनिसृष्टिलेखौ
प्रवृत्तिकश्च प्रतिलेख एव
सर्वप्रगश्चेति हि शासनानि ॥
भर्तुराज्ञा भवेद्यत्र निग्रहानुग्रहौ प्रति
विशेषेण तु भृत्येषु तदाज्ञालेखलक्षणं ॥
Kautiya II. 10.

शासनं प्रथमं ज्ञेयं जयपत्रं तथापरम्
आज्ञाप्रज्ञापनपत्रं राजकीयं चतुर्विधं
सामन्तेऽन्यथ भृत्येषु राष्ट्रपालादिकेषु च
कार्यमादिश्यते येन तदाज्ञापत्रमुच्यते
वशिष्ठ quoted in
वीरमित्रोदय

Judicial decisions

न्यायतो सर्वधर्माणां राजा धर्मप्रवर्तकः
धर्मश्च व्यवहारश्च चरित्रं राजशासनं
विवादार्थश्चतुष्पादः पश्चिमः पूर्वबाधकः
तत्र सत्यं स्थितो धर्मो व्यवहारस्तु साक्षिषु
चरित्रं संग्रहे पुंसां राज्ञामज्ञा तु शासनम्
Kautiya III. 1.

नहि धर्मे मनुष्याणां व्यवहारः प्रवर्तते
ब्रह्मा च व्यवहाराणां राजा दण्डधरः स्मृतः
धर्मश्च व्यवहारश्च चरित्रं राजशासनं
चतुष्पादश्च व्यवहारो मुनयः पूर्वबाधकः
तत्र सत्ये स्थितो धर्मो व्यवहारस्तु साक्षिषु
चरित्रं पुस्तकरूपे (ग्रन्थकरणे?)
राजाज्ञा तु शासनम्
Nārada I. 1.2.10.11.

Provision for women

परादिसाहृज्ञा स्थापना वृत्तिः
III. 2

द्विसाहस्रः परो दायः। स्त्रियै
देयो धनस्य तु - Vyāsa.

Succession to स्त्रीधन.

शुल्कमन्वाधेयकमन्वाधेयकं बन्धुभिर्दत्तं बान्धवादृते कुतः
III. 2.

शुल्कमन्वाधेयकमेव च
अतीतायामप्रजसि स्त्रीधनं स्वसुतः
गामुयुः Yājña II. 144

Dr Winternitz in his Foreword introducing Prof. Sarma's Paper [illegible]
Purana and Kalidasa published in 1925, [illegible]
No. 17 E.O. indeed remarks that the learned Professor [illegible]
earned the gratitude of Sanskrit Scholars for having given us
for the first time, a critical text of two impt sections of the
Bengali Padma Purana! The remark was made with
reference to the Sakuntalopakhyana in the Srisrishtikhanda
and the Sunya Vamsopakhyana in the Patalakhanda,
both interesting episodes from Padma Purana. But the question
of relative ~~importance~~ ~~and~~ chronology deserves to be probed
into and scrutinised more deeply. Prof Sarma has concluded
that Kalidasa was indebted to the Purana in some measure.

According to Prof Sarma, the Purana must fall from about
the 1st century A.D granting that Kalidasa lived in the
4th century AD under the Gupta period. Well, even according to
Dr Winternitz, the earliest Purana is the Vishnu Purana
and must date only from about the 3rd Cen. A.D. This
Padma Purana must therefore be later than the 4th Cen
and how on this supposition, Prof Sarma's opinion can stand
becomes a problem.

Even otherwise, the comparison instituted by the Professor
himself seems to point to the conclusion that the Purana
itself was indebted to Kalidasa. If the Puranic explana-
tions are matter-of-fact, brief and even prosaic, the conclusion
is irresistible that the poetic instinct of the master-poet
would not be satisfied unless the poetic effusions were of
a high order. The Puranic hints, though characteristically [illegible]
the master-poet, must have felt that such descriptions were
rather lifeless and entailed and even omitted many of the [illegible]
Prof Sarma himself observes that the highly poetic [illegible]
[illegible] simile of Kalidasa is not to be found in the prosaic [illegible] Purana

from Dr Jolly:—

Dandin in his Daśakumāracharita seems to have laid under contribution the Arthaśāstra when he mentions the kinds of judicial ~~tests~~ torture, the various kinds of spies as तीक्ष्ण, रसद, गूढपुरुष, the tests called उपधा, the cycle of states, the 3 Śaktis, the symptoms of royal disgrace, six principal kings of a king & the advantage of hunting, the name of old writers on Arthaśāstra, (besides those referred to by Rāmaśrī) Bhavabhūti's Mahāvīracharita तत्रापि व्यसनमभियुक्तस्य कृच्छ्रं भवति is Arthaśāstra VII. 5. Viśākhadatta borrows most of the principal terms of Polity, besides direct quotations

अर्थशास्त्र

शान्तं आत्मद्रव्यप्रकृतिसंपन्नं
स्थिरहितद्वारेणाश्रयेत् I. 6

स्वाम्यमात्यव्यसनयोरात्मव्यसनं
गरीयः - VIII. 1.

क्रिया हि द्रव्यं विनयति नाकृतं I. 6.

मुद्राराक्षस

विजिगीषुः आत्मगुणसंपन्नः
स्थिरहितद्वारेणाश्रयणीयः Act IV

सचिवव्यसनमव्यसनमेव
Act IV

द्रव्यं जिगीषुरधिगम्य जडात्मनोऽपि
नैपुण्यशालिनि पदे नियतं प्रतिष्ठा
उद्दण्डमेव च विविक्तनयोऽपि मन्त्री
क्षीणाश्रयः पतति कूलजवृक्षवृत्त्या
VII.

अर्थशास्त्र seems to have been otherwise popularly referred to as the समानतंत्र in view of the fact that it very often uses the phrase समानं पूर्वेण in the sense of same as before. मेधातिथि Manu's Commentator refers to the अर्थशास्त्र twice here. The Dharmaśāstra, though differing from Arthaśāstra in its leading principles, is expressly mentioned in Kauṭilya in I. 5. as belonging to the regular curriculum of a young prince

पत्युः प्रेमा हि नारीणां परं सौभाग्यमुच्यते - verse 34 - स्वर्गखण्ड
पद्मपुराण - शकुन्तलोपाख्यान द्वितीयोऽध्यायः - श्रीपर्वु
सौभाग्यफला हि नीकृतो Kum. V.1

The story mentions दुर्वासःशाप and the Purohita's offer to shelter Sakuntala in his own palace till the delivery to see the child possesses लक्षणानि and similar other points almost in the same word e.g. the Purohita's offer is in the following terms - यावत्प्रसवमत्रैव नारीति छन्नं ते गृहे। यदि ते सहशं पुत्रं कामिन्येषा प्रसोष्यति। ततस्तवैव भार्येति वेत्स्यामस्तदहं नरम्। etc. only the slight difference should be noted: Kalidasa makes the Purohit offer to shelter her in his own house which of course is more logical while the Padma Purana makes the priest suggest that she be made to live in the royal palace, the King turning down the suggestion indignantly. After this, the priest suggests that she should live in his own house. Her hard sobs, and Menaka carrying her away are exactly the same as in Kalidasa's story. The further incidents in the story of the policeman catching the ring after fisherman in the act of his selling the ring etc are also similar. Dhanamitra episode

अतः ऊर्ध्वं मया दत्तं पात्रीयं विधिनाऽपि च। पास्यन्ति पितरः कोष्ण-
मिश्रमासेन मत्तीमसम्॥ पिण्डा विच्छेदयुः खातीः पिण्डानि च तथैव हि
etc are almost echoes of Kalidasa. (स्वर्गखण्ड 5th, अध्याय 8.) The boy in Marica's ashrama is being fanned by an old woman named Jarā and the boy, holding 5 lions fettered in creepers, is addressing the elderly lady - उकाच वृद्धामेतेषां कर्षितं दन्तान्तः समु-
द्गताः। सिंहा वीकर्षति मद्यो वो गणयिष्यामि वो दन्तान्॥ Verse 83
5th chapter. The dramatic scene of Dushyanta meeting his son

in Sakuntala is unitted here. The name भरत is derived differently in the Purana - भरस्येति च वीप्सा तां ततोऽसौ भरतो भवेत् - verse 61, name of the child. Sakuntala's defence of herself and accusation of Dusyanta is almost Amazonian and completely unbecoming feminine nature. Kalidasa's Sakuntala cannot be accused on this count.

The Patalakhanda 5th chapter namaks Dilipa's story almost exactly like Kalidasa starting with महेश्वरको महाप्राणो महास्कन्धो महाभुजः सन्नतिस्तंभकारणम् in verse 13 appears also in Kalidasa. The word देवालयं in verse 21 in the verse of स्वर्ग - तत्र देवालयं यातस्त्वमकार्षीः सुरप्रियम्. नाम्नि कीर्तित ग्रावासौ पदापाति सुमहद्भुतः verse 36 is almost the same as उपास्थितेयं कल्याणी नाम्नि कीर्तित ग्रावा यत्. तासिद्धिं तव राजेन्द्र विद्धि हस्तगतामिव = अदूरवर्तिनीं सिद्धिं राजन्निगमयामतः. Verse 37. The next verse पश्चात्त्वमनुगच्छेथा अनुतिष्ठेरपि स्थितां निषण्णायां निषीदेथाः किं वन्यां जनमन्वपि वै. Verse 38 appears as प्रस्थितायां प्रतिष्ठेथाः स्थितायां स्थितिमाचरेः। निषण्णायां निषीदास्यां पीतामभसि चिह्नेरपः. Verse 39 I Canto. The cow Dilipa serves is सुतां तदीयां सुरभेः acc. to Kali 81, but नन्दिनी or grand daughter acc. to Padma Purana 6-19 - नन्दिनीं सुरभेर्दत्तां प्रदद्यात्. च हिंस्रकैः. a तस्याः कान्तारपतेः in previous chapter 33. तस्य भाते भुजौ तस्य सकोपस्य महीपते। अदह्यत स्वतेजोभिः स्वयमेव महीपतिः. Verse 10 in the 6th chapter appears in a different metre in Kali. बाहुप्रतिष्टम्भविघूर्णनम्भुः - राजा स्वतेजोभिरदह्यतेव. The lion's speech in verses 31 to 39 recalls every verse of Kalidasa in the Canto. वत्सामेनां विमुञ्च माम. The entire conversation in the Canto recall, Kalidasa's word in every verse. The next Canto in both contexts - इत्युक्त्वा स्वगुहाः पश्यन्नुदारं गाहे पर्वतमिव्रसंश्रयैः. शैशवे सोऽभ्यसद्विद्याः reminds me of शैशवेऽभ्यस्तविद्यानां in the opening verses of Raghu. Various [illegible] can be found in Dilipa's Raghuvamsa. Dasaratha's [illegible] story is in the chapter [illegible] in Patalakhanda from [illegible] Sri Ramacharita. [illegible] are dilated upon in Kalidasa's version while the Puranas deals with them in only 19 verses. [illegible]

[illegible] No 17, E 10.

Vishnu 80. – Sheep, goats, antilopes, buffaloes, and other animals shall be sacrificed specially at the sacrifices to the dead, – as it is believed their flesh satisfies the fathers for a longer period than vegetable offerings. – Compare – [illegible] [illegible] in Pratimā.

Dr
Ing

For the Kapali, the Kapāla is as important evidently as the sacred thread to a Brahmin and the alms which were to be received in the Kapāla only.

The Kapali makes fun of शाक्यभिक्षु and calls him a thief तस्करप्रायं ते जगत्यं, येन चोरशाक्यं प्रणीतम्. He goes on to call Buddha a thief — स्मरपरादध्याभिलाषेकारे धूर्त राचार्यपेक्षः कृतः वेदार्थो भवो गृहीतवान्यान्न श्रीमहाभारतादपि। स्वप्राणां प्रियतामेव हृतवान् कारुण्यमन्यत्र॥

The शाक्यभिक्षु is described as a bit of a humbug in his heart of hearts liking the wine offered, saying to himself अहो सुखोपनतोऽमद्यः, but afraid of being seen by the महाजनः, says elsewhere भवति, मैत्र न पश्यते शाक्यगुरुः

परस्त्रीप्रीतिकरः करुणाजे नमोऽस्तु ते

seems to refer to Bhavanā, Mahākāruṇya.

अमोघे आगतिरायमगतं सौरणमप्रत्यनीकं
समाधेगतसमतचा मेनरे यनाकुतीकः
तदेह जिरवशेषं दृष्टमेतत्त्वेकं
यदुत करपभोग्यं कामभोगात्मकं च.

The Kapali compass सुरापण 1. यज्ञवाट,
एष सुरापणः यज्ञवाट (वा) इति मनुकरोति. अत्र
हि धाजरसेगो यूपः, सुरा सोमः, शौण्डा स्रावेजः,
चषकाश्चमसाः, शूल्यमांसप्रभृतयः उपदंशा।
हविर्वेशोषाः, मन्त्रवत्जाने यजूंषि, गीतानि
सामानि, उदवाः स्रुवाः, तर्पोऽग्निः, सुरापणाध्येषितो
यजमानः. In the same stream, when he says
1. 5 एष भगवतो वारुणी चषकेष्वाकर्षिता प्रत्यादेशो
मध्यनाशो, अनुतापः प्रणयकुपितानां, पराक्रमः योषितां
जीवितं विभ्रमाणां it reminds me of Vikramorva
यया I - प्रत्यादेशो रूपगर्वितायाः प्रियः. The verse
verse मिथ्या त्रिलोचनं विलोचनपावकेन
भस्मीकृतं मदनमूर्तिमुदा हरन्ति।
स्नेहालोकनतदगेतपवशात् जेलीना
स्वयं प्रेम्णे मदयति प्रसभं गजौसि.
reminds me of मधुभंगप्रहितनयनैः.

Mahendravikramavarma

आकरे सूक्तिरत्नानां seems to remind me of Dantin's phrase – सागरः सूक्तिरत्नानां सेतुबन्धादि यः प्रबन्धः I.

The drunkard कपालकी saying in the beak देवसोमा and the next moment calling her सोमदेवा reminds me of the Vidyaka in Svapna Sara आस्ति ब्रह्मपुरं नाम नगरं, कौशिक्यो नाम राजा just before his famous dream.

देवसोमा uses अर्हन्तो नाम सोऽहमार्गं अन्यथा वर्णयन्ति like the famous verse referred to as 'Arhat' - येषां सुरा अर्हन्तः is definitely used here in the sense of a religious preacher. Kalidasa uses it in the ordinary worldly sense. अर्हणा महते चक्रुर्मुनयो व्यासपाराशर or again तवार्हतो नारायणेन दृष्टं - where Bhavabhuti definitely uses it in the sense of a religious teacher - इत्यर्हतः परमकारुणिकस्य शास्तुः

The कपालिकी in the next sentence says तं खलु मिथ्यादृष्टयः using दृष्टयः in the peculiar sense of religious view.

In verse no. 9, he uses सत्त्व as a synonym of तन्त्र as used often by religious writers like Abhinavagupta

# ROUTINE OF LESSONS

_____ School or College

| Name of the days of the week | A. M. | | | | P. M. | | |
|---|---|---|---|---|---|---|---|
| | | | | | | | |
| Monday | | | | | | | |
| Tuesday | | | | | | | |
| Wednesday | | | | | | | |
| Thursday | | | | | | | |
| Friday | | | | | | | |

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